MAX KING
&
GUS NICHOLS
DEBATE 1973

THE DEBATE

Fulfilled Prophecy

Warren, Ohio — July 17–20, 1973

Prepared by David Clarke

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&
THE GUS NICHOLS DEBATE
Held at WARREN, OHIO
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INTRODUCTION

This debate between Max King and Gus Nicol took place in Ohio in 1973, addressing the topic of Fulfilled Prophecy, also known as Preterism. While Gus Nicol opposes this view, advocating for futuristic interpretations of unfulfilled prophecy, the debate highlights the errors and shortcomings of the premillennial dispensational view of futurism. However, within the framework of Fulfilled Preterism, two major differences have emerged regarding the nature of Adam's death, which have led to differing views on the resurrection: the Collective Body View (CBV) and the Individual Body View (IBV). This remains an ongoing debate.

For further resources on this subject, please refer to the Further Publications list at the end of this book. Additionally, we have included the testimony of Joe Garnett from Clinton, Arkansas, entitled My Trip to Preterism.

This debate took place shortly after the publication of The Late Great Planet Earth by Hal Lindsey in 1970, which undoubtedly spurred the need for this discussion. Lindsey holds futuristic views of biblical prophecy, particularly regarding Israel, the Antichrist, and his association of Russia (referred to as Gog and Magog in Ezekiel) with an end-times invasion of Israel. He also expresses dispensational views of prophecy as held by J. N. Darby and taught in the Scofield Bible, which stand in opposition to the Historicist view of prophecy. However, critics have labelled these interpretations as speculative and sensationalist.

This debate was both timely and necessary.

Reading or listening to this debate will help Christians arrive at a more accurate understanding of these issues.

FOREWORD BY DON PRESTON

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically

addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

BIOGRAPHIES

Gus Nichols

Gus Nichols was born January 12, 1892, in Walker County, Alabama. He was married to Matilda Francis Brown, of Fayette County, Alabama, November 30, 1913. To this union were born eight children—four sons and four daughters.

After having joined a human denomination at the age of 16, Gus Nichols obeyed the simple gospel of Christ during a mission meeting, in the fall of 1909. C. A. Wheeler, of Jasper, Alabama, preached in the one-room Iron Mountain School house near Carbon Hill, Alabama, and converted him. In this same building Gus Nichols later preached his first sermon on the second Sunday in June, 1917

Some of the largest congregations in the nation have had Gus

Nichols preach in meetings. He has preached in thirty-one states, and in some foreign countries when he toured Palestine in 1962, stopping in ten nations.

He attended the Alabama Christian College (then at Berry, Alabama, where he lived), and of which he is now a Trustee. The Library on the campus in Montgomery is named for him. Almost all the Christian colleges in America have had him lecture on their campuses, and he has conducted many debates since his first one in 1926.

Since January 1, 1933, he has been the regular preacher and evangelist for the Sixth Avenue Church of Christ, Jasper, Alabama. He is now in his forty-second year with the same congregation, which he also serves as an elder.

Two Christian Colleges have conferred upon him Honorary Doctor of Laws degrees, Magic Valley Christian College, Albion, Idaho, and Oklahoma Christian College, Oklahoma City, Oklahoma. His biography is placed in honour in "Personalities Of The South," 1971 (page 422), and in "Who's Who In Alabama' 1972 (page 299.)

Three of his four sons (Flavil, Hardeman, and Hudson) preach full- time, and the fourth (Foy) part-time. And three sons-in- law (Frank Young, A. J. Kerr, and W. T. Hamilton) are full-time preachers.

Max R. King

Max R. King was born in Wetzel County, West Virginia, March 30, 1930. In 1950 he was married to Navella J. Beagle, and to this union were born four sons.

Mr. King has been preaching since 1950, beginning his first located work with the Lynn Street congregation in Parkersburg, West Virginia, on September 1, 1952. He is presently in his twelfth year of work with the Parkman Road Church of Christ in Warren, Ohio.

Feedback is welcome.

PROPOSITIONS FOR DISCUSSION

Proposition A

The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D.

Affirmative: Max R. King

Negative: Gus Nichols

Proposition B

The Holy Scriptures teach that the second and final coming of Christ, including the resurrection of all the dead, the day of judgment, the end of the world and the delivering of the kingdom to God the Father, is yet future in relation to us today.

Affirmative: Gus Nichols

Negative: Max R. King

RULES FOR THE DISCUSSION

The discussion shall be held at Warren, Ohio, if invited by the elders, with the agreement that, if invited by the elders, we would repeat the discussion in Henderson, Tennessee, the dates to be acceptable to both the speakers.

It is agreed that Hedge's Rules of Debate shall govern the discussion.

No new material will be introduced in the final negative on any proposition.

The speeches are to be twenty minutes in length, presented in the order of affirmative and negative for two hours each evening.

The debate, or debates, will be held on four consecutive evenings, beginning on a Tuesday.

In case the speakers agree to publish the debate in printed form, then each speaker must have a right to edit his own speech, provided that no changes are made which would alter the meaning or doctrine being presented.

Each speaker shall have the right to publish the whole debate, but not some part of it without the consent of the other speaker of the debate.

Witnessed by: C D . Beagle
Signed: Gus Nichols
Hardeman Nichols
Max R. King
Date: 2-8-73

NICHOLS-KING DEBATE TUESDAY EVENING, JULY 17, 1973

First Proposition A

"The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of

judgment, the end of the world and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D."

Affirmative. Max R. King

Negative: Gus Nichols

Contents

INTRODUCTION	3
FOREWORD BY DON PRESTON	4
BIOGRAPHIES	5
PROPOSITIONS FOR DISCUSSION	6
1 KING'S FIRST AFFIRMATIVE FIRST NIGHT	10
2 NICHOLS' FIRST NEGATIVE FIRST NIGHT	17
3 KING'S SECOND AFFIRMATIVE FIRST NIGHT	23
4 NICHOLS' SECOND NEGATIVE FIRST NIGHT	35
5 KING'S THIRD AFFIRMATIVE FIRST NIGHT	41
6 NICHOLS' THIRD NEGATIVE FIRST NIGHT	50
7 KING'S FIRST AFFIRMATIVE SECOND NIGHT	56
8 NICHOLS' FIRST NEGATIVE SECOND NIGHT	65
9 KING'S SECOND AFFIRMATIVE SECOND NIGHT	74
10 NICHOLS' SECOND NEGATIVE SECOND NIGHT	84
11 KING'S THIRD AFFIRMATIVE SECOND NIGHT	97
12 NICHOLS' THIRD NEGATIVE SECOND NIGHT	108
13 NICHOLS' FIRST AFFIRMATIVE THIRD NIGHT	119
14 KING'S FIRST NEGATIVE THIRD NIGHT	126
15 NICHOLS' SECOND AFFIRMATIVE THIRD NIGHT	132
16 KING'S SECOND NEGATIVE THIRD NIGHT	141
17 NICHOLS' THIRD AFFIRMATIVE THIRD NIGHT	148
18 KING'S THIRD NEGATIVE THIRD NIGHT	156
19 NICHOLS' FIRST AFFIRMATIVE FOURTH NIGHT	165
20 KING'S FIRST NEGATIVE FOURTH NIGHT	177
21 NICHOLS' SECOND AFFIRMATIVE FOURTH NIGHT	186
22 KING'S SECOND NEGATIVE FOURTH NIGHT	197
23 NICHOLS' THIRD AFFIRMATIVE FOURTH NIGHT	206
24 KING'S THIRD NEGATIVE FOURTH NIGHT	216
JOE GARNET' TESTIMONY	226
OTHER PUBLICATIONS	243
THE PAROUSIA	243
DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION	254
CHRIST THE REST NOT MOSES	256
WHO IS THIS BABYLON	259
WHAT HAPPENED IN A.D. 70	260
FINAL DECADE BEFORE THE END	263

1 KING'S FIRST AFFIRMATIVE FIRST NIGHT

Brother Waller, brother Nichols, brethren and friends: I appreciate the privilege and the responsibility that is mine this evening. I feel that it is always a privilege to engage in an open discussion of the Word of God. I am also aware of the fact that with this privilege there is also great responsibility. And it is in keeping with this responsibility that we shall try to make it our aim this evening, and each evening of this discussion, to make the truth the main objective of our being here. I can assure you that we are not here to win a debate. But we are here to discuss the truth, to learn the truth, and to come to love and appreciate it more than we have in the past. Neither are we here to exalt or to de- grade brethren. But we are here to honour Jesus Christ, Who is the Source of our life, and Who is the Sum and Substance of all truth that we have in this life. And it is my sincere prayer that each participant in this discussion tonight, and each night of this week, whether it be as speaker or as listener, will pledge his mind to an open and unbiased study of the scriptures in the spirit of Christ, and with the disposition and attitude of a Christian.

Now, we have a long way to go as you can see from the proposition, and there is a lot of scriptural territory that needs covering. So, I am not going to engage in lengthy introductory remarks, except to say that I welcome to this discussion as my opponent, brother Gus Nichols, of Jasper, Alabama, and also his moderator and son, brother Flavil Nichols. I appreciate the interest and the concern that brother Nichols has in the things wherein we differ. Brother Nichols has not only expressed his difference on different occasions, but has also consented to become involved in resolving in the light of the truth, the questions, the problems, the issues that are before us tonight. And this is the thing that I appreciate most: that Christian disposition and that Christian attitude to not only differ, but also be willing to discuss those differences in the light of the truth of God's word. And in my judgment, this is the difference in being one's friend, and being one's enemy. And I look upon brother Nichols this evening as being my friend, as well as a brother in Christ. I appreciate the knowledge, the ability, and the experience that he brings to this discussion.

The proposition before us is this: "The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world, and

the resurrection of the dead, occurred with the fall of Judaism in 70 A.D."

I shall be affirming this proposition tonight and tomorrow night, Lord willing.

First, let us see the areas of agreement, that we might clarify the issues before us. Brother Nichols and I are in perfect agreement that the scriptures are inspired of God, and that they constitute the only source of divine authority that we have in matters religious. Also, I firmly believe that the scriptures teach the second coming of Christ. I believe that the scriptures teach the establishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead. I feel that I believe these scriptures to the same degree of faith as anyone else. And so you may say, "What, then, is the area of difference?"

Basically, it is in the field of the time wherein these things were to have their fulfillment, and the manner in which these things were to have their fulfillment. In other words, the issues that are before us tonight have to do with the subject of eschatology - the time of it and the events involved in it.

Eschatology

First, let us define eschatology that we may have a working knowledge of it throughout this discussion. This term comes from a compound word in the Greek, eschatos, which means, "last." "later," or "further," and logos, which means, "discussion," or "doctrine." Hence, in combined form we have, "the doctrine or discussion of last things." And so, whenever we speak of eschatology, we are talking about "the doctrine of last things."

I believe all of us stand agreed tonight that the Bible has a doctrine of last things. All throughout the scriptures we find prophecies, types, and shadows of things to come in the end-time period. The scriptures are replete with such terms and expressions as "the last days," "the day of the Lord." "the last hour." "the time of the end." And I would like to emphasize just here that this is what I am talking about, "THE TIME OF THE END. We are not talking about, "the end of time." but "the time of the end." And you note there is a difference.

Traditionally speaking, there is a phraseology among us or terminology, that says, "the end of time." Now, if that is a scriptural

term, and if that is in the scriptures. I have failed to find it and I am sure that my opponent will be more than happy to call it to my attention. But we are speaking in this discussion of "the time of the end." or "the end-time." not "the end of time."

The question before us tonight, then, is this: What is the end-time of God's eternal purpose?" Toward what end did God move through the prophets of the Old Testament? To what end were the types and shadows of the law directed? That is the question and the issue that is before us tonight, and I believe a very important one because a proper concept of the time of the end, and the events that are to transpire in that end-time, are very important matters in the proper interpretation and application of predictive statements in the Bible.

I believe a fundamental error of pre-millennialism is that of making the eschatological statements of prophecies of the Bible, the types and shadows of me Bible, point to something beyond the New Testament itself, not to the New Testament time itself, but to a time beyond the New Testament. And one of the reasons they do this is that they have a concept of how these things are to be fulfilled that will not allow them to see that these have already had their fulfillment under the gospel of Jesus Christ. There fore, they must place them in the future. But it is my firm conviction that all of the prophecies and types of the Bible are centered in Jesus Christ, and in Him they found their complete and total fulfillment. I believe that all predictive language, that all the predictive statement in the Bible, were directed toward Jesus Christ, and in and through Him they have come to their fulfillment. And this fulfillment was accomplished during the period of His TOTAL ministry. Let me stress this tonight: His TOTAL ministry. In just a few minutes I hope to explain what I mean by His total ministry.

First, let us begin with a text from I Peter 1, beginning with verse nine. We shall use this as our basic scripture for this first discussion this evening: "Receiving the end of- your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto

whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope unto the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

First, let us look at verse eleven, where Peter states that the prophets of old who predicted these things to come, "searched diligently." For what? To know the time or the manner of time in which these predictive statements or utterances were to come to pass. However, they were not permitted to see because the time of fulfillment was beyond their day. The tome, however, we believe was to come, when all of the predictive statements of the Old Testament - whether it be direct prophecy, or whether it he through the types or the shadows of that system would have their fulfillment. When was this? We affirm that it had its beginning with me ministry of Jesus Christ upon this earth.

Let us go now to Matthew 5, beginning with verse seventeen. Jesus said, "Think not that I am come to destroy the law or the prophets. I have not come to destroy but to fulfill. Verily, I say unto you, till heaven and earth pass, not one jot or one tittle shall pass from the law till all be fulfilled."

Here, then, is a statement, first, concerning the beginning of the fulfillment of all things preached or taught in the law and the prophets. Jesus said, "I have come to fulfill, not to destroy." (Later in this debate we are going to show how the law could have been destroyed, and we hope this evening to introduce the idea of how and when it was fulfilled.) But, the express ministry of Jesus was to fulfill the law. He put a time limitation upon it. He said. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Or, "until the end of all things," the Today's English Version has. So here is a time limitation. "I have come to fulfill," and not one jot or tittle shall fail or pass from the law till it is done, and the passing of heaven and earth is the time specified for the completion of that fulfillment. Therefore, the period of fulfillment extends beyond the earthly ministry of Jesus Christ.

A while ago, if you remember, I mentioned about fulfillment

coming during the period of His total ministry. And the total ministry of Jesus is not confined to His earthly ministry; for the whole ministry of Jesus extends throughout that of the Holy Spirit, as given in miraculous form, to the apostles and other inspired men of the New Testament. The work of the Holy Spirit was the work of Jesus Christ. And so the spokesman of God, Jesus Christ, covers a period of time which the Bible designates as the "last days" (Hebrews 1:1, 2). And this time period constitutes the total ministry of Jesus Christ. He said in John 16:7 that it is necessary that I go away that I might send you the Spirit, and we will get to that in just a minute to show why the Spirit was to come and Jesus was to leave.

First, let us see that the fulfillment of all things was not accomplished during the earthly ministry of Jesus. In the book of Acts, chapter one and verse six, as Jesus left the apostles and went into heaven, this is what they questioned about: "Lord, wilt thou at this time restore the kingdom to Israel?" He answered and said, "It is not for you to know the times or the seasons which the Father has put in His own power." So here is a question indicating that the restoration work is not yet complete: "Are you going to restore the kingdom at this time?" And Jesus said, "It is not for you to know the times or the seasons which the Father has put in His own power." So the time of restoration, the time of fulfilling, is to be continued. How long? To what time?

The third chapter of Acts, now, beginning with verse 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ which before was preached unto you: Whom the heaven must receive until the times of restitution (or restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Now here is another time statement, with respect to the fulfillment of things spoken of God by the mouth of His holy prophets. Peter said heaven must receive Christ until the times of the restoration, and it is the same word as in Acts 1:6 - "will you restore the kingdom at this time?" "Until the time of the restoration of all things spoken by God through the holy prophets." And so 1 affirm this evening that the period of fulfillment continued through the earthly ministry of Jesus, and on through the spiritual ministry of the Holy Spirit (which

was also the ministry of Christ), and continued until the time of the fulfillment of all things spoken by God by the mouth of His holy prophets.

So, in John 16:7, Jesus said, "It is expedient that I go away, for if I go not away the Spirit will not come." Why didn't Jesus stay? Evidently, the ministry of the Holy Spirit was to be in a field in which the physical presence of Christ itself would be detrimental, had He remained to finish His ministry. The nature of the work, and the nature of the fulfillment that was yet to come, necessitated the work of the Holy Spirit, and laid the foundation for the return of Jesus Christ after the true fashion designed of God in His eternal purpose, and that we shall notice later this evening.

In Ephesians four, verse eight, Paul said, "When he ascended on high, he gave gifts unto men." For what purpose? Verse ten - "that he might fulfill all things." The purpose of giving these miraculous gifts was to fulfill, and the rest of the text reveals that this was the ministry of the Holy Spirit. He gave some to be apostles, and prophets, etc., for the perfecting of the saints, till we come to the unity of this faith, and unto the knowledge of the Son of God, unto a perfect man. That was the ministry of Jesus, which was designed to fulfill the law, not destroy, and to bring it to completion.

Paul said in I Corinthians 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." So now the things the prophets could not see, and could not know, are being revealed. It is my conviction that the Holy Spirit was not removed in his ministry until every prophecy, type, shadow, and figure reached its complete fulfillment, bringing at last, "that which is perfect," of which Christ Himself is the very Sum and Substance (2 Corinthians 3:17, 18).

Now when was this time? Our proposition affirms that it was at the end, the consummation, the complete transition, the restitution, or the regeneration period of time, which was at the end of fleshly Israel, as represented in the fall of Jerusalem in 70 A.D. Because it was to her the prophets spoke, and it was through her that the prophecies and the types were carried along until the time of fulfillment in those last days. The ministry of the Holy Spirit was to be extended, then, until all was fulfilled.

Now let us go to Peter in I Peter 4:7. The end of Israel had not yet arrived when Peter wrote:; they were waiting for the revelation of Jesus; they had a hope to this end. But Peter wrote in chapter 4:7 that the end of all things was "at hand." Is at hand. What? The "end of all things." And that is what Jesus said: "Heaven and earth shall not pass till all be fulfilled;" not "till the end of all things." And it was "at hand" when Peter wrote.

Second Peter 1.19 - the day was dawning, and they were to give heed to the prophecy until the day star would arise in their hearts, and that day would dawn.

In Romans 13:11, 12, Paul said, "'The night is far spent, the day is at hand," and upon that basis said, "Now is our salvation nearer than when we first believed."

Now let us go to the other part of our statement in the text, concerning that which they wanted to know of the times and the manner of times concerning the suffering of Christ, and the glory that should follow. When would the glory follow? This is the question for now. We know when the suffering was; when would the glory follow?

Turn with me now to Matthew, chapter twenty-four; and this, of course, is an eschatology chapter, because it deals with last things as indicated in verse three and the three-fold question of the disciples - "What shall be the sign of these things?" or, "when shall these things be?" (That is, the destruction of the temple) and, "what shall be the sign of thy coming, and of the end of the world?" And Jesus gave them the signs in answer to their question, throughout the chapter, speaking of when these things would take place, and said in verse 34: "Verily I say unto you this generation shall not pass away till all these things be fulfilled." He didn't say one- third of them. He didn't say two-thirds of them. He said, till ALL THESE THINGS be fulfilled. These are related events, all related to the same time, to which Luke adds two; the coming of the kingdom (Luke 21:31), and the redemption of the saints (Luke 21:28).

Thus, we have five related things that were going to be fulfilled in the span of that generation. Therefore, there is no process of exegesis, no logical exegesis, that can separate these questions and these events time-wise and event-wise. They are related. They stand together. The whole context shows this, as well as other related scriptures,

and no one can divide the twenty- fourth chapter of Matthew and the questions of the apostles, and separate them by two thousand years in time. They belong to THAT GENERATION, and in THAT GENERATION they came to pass, and in that generation came the end time. In THAT GENERATION we have, then, the fulfilling of all things written in the law and in the prophets. THEN heaven and earth passed away, referring of course to Judaism, which is a very logical symbol. (Time called.)

2 NICHOLS' FIRST NEGATIVE FIRST NIGHT

Brethren Moderators, Ladies and Gentlemen, and especially I want to address my distinguished brother and Opponent: I think he gave a very fine introduction to the study of the evening, and those to follow. I very heartily endorse the approach he made to it; and what he has said about the nature of the discussion is very fitting, too. We are here to study the Bible. We are here to learn the word of God more perfectly.

The apostle Peter tells us that "scoffers" would come, 'walking after their own lust, saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. -3:.^-4.) Peter went on to say that Paul in some of his writings, had warned of these things, "in which are some things hard to be understood, which they that are unlearned and unstable wrest" (w-r-e-s-t, which means to twist and turn about) "to their own destruction." (v. 16.) He was talking about eschatology, or end time things; and Peter said those "who wrest the scriptures" concerning such things would do it to "their own destruction."

I call attention, first of all, to a problem: I want to read a few verses here from Revelation, which my distinguished Brother discusses quite a bit. I urge him to pay some attention to the fact that the end time things cannot come within two years after the book of Revelation was written, as he contends. The last book of the Bible, he claims, was written in A.D. 68; then in A.D. 70—just two years later—was the destruction of the world. But, he overlooks the fact that in Rev. 20, Satan was to be bound "a thousand years," and the saints were to reign "a thousand years" after the book of Revelation was written. Even if they reigned simultaneously while Satan was bound a thousand years, that would put the second coming "a thousand

years" after A.D. 68. How is Bro. King going to get "a thousand years" into two years there?

The rest of that chapter points out the coming of Christ, the resurrection of the dead, the judgment, and the destruction of the world; and then the coming of the new heaven and new earth is in 21:1-4. John said, "And I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." (Remember that John is seeing this, according to my Brother, in A.D. 68.) "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." So there is a "thousand years" after the book of Revelation was written! (After A.D. 68?)

Then he said. "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were be- headed for the witness of Jesus, and for the word of God, and which had hot worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years. And when the thousand years are expired. Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Of course not all of that has been fulfilled yet. The devil is yet to be punished when he is cast into that lake, when the end- time does come. He has not been in that lake two thousand years, and out of business. If you believe it,

take a look around about you in our environment!

"And I saw a great white throne, and him that sat on it" . . . now there is the coming of Christ in the end-time things; "from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened." There is the resurrection of the dead, you see; "and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it;" there is the resurrection of those who had been drowned in the sea; "and death and hell" (hades) "delivered up the dead which were in them:" this is the resurrection. "And they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20.)

There is "a thousand years," plus the loosing of Satan "a little sea- son;" and if the saints reigned in a different thousand years, that would be two thousand years involved here, between what my opponent says is A.D. 68, when the book of Revelation was written (?) and A.D. 70 when the dead were judged, and when he says the end-time things happened—within just two years! The Bible says it was at least "a thousand years," plus "a little season," and if the saints reigned at a different time from that in which Satan was in the bottomless pit, then it would be over two thousand years, where Bro. King has only two years! I would like for him to explain that to us, and still believe the Bible and stay with what it says instead of speculation.

Now I call attention to his speech in the nature and order in which the points were presented. I trust that I shall be able to be as fine and nice as is he in all things in this discussion. I love him and appreciate him because of what he is, not because of what he teaches. I do not believe his doctrine. I believe it is actually "damnable heresy." After thinking about it causes people to decide that God is a "has been," and is gone out of business, and has not had anything to do with us the last nineteen hundred years; because all prophecy (he said) has been fulfilled almost two thousand years ago!

Now, the Proposition says that the second coming of Christ, the

establishment of the eternal kingdom, the resurrection of the dead, the judgment, and the end of the world came back there in A.D. 70, only two years after God said some things were going to last a thousand years or longer. I would like for him to untangle all that for us, and still believe the Bible, and show us that he believes what it says.

We have had nineteen hundred years now since the end of the world, according to brother King, and therefore since the Lord had fulfilled all prophecy! I would like for him to tell us whether there is any prophecy whatsoever in the Bible that was not fulfilled by 1900 years ago. I would like for him to just tell us plainly about that.

"The time of the end was not the end of time," he said. Well, before God created this world we have no record of there being any time; and when this world goes out of business, so far as we know there will be no time. There is nothing about time continuing after the world ceases to be. I want him to tell us if this earth is going to continue forever. If so, there is a prophecy and a promise that was not fulfilled nineteen hundred years ago! But the New Testament, he says, does not predict anything beyond A.D. 70! That is what he teaches. All right: if it does not predict anything beyond A.D. 70, it has not predicted anything concerning us! When Jesus said, "He that believeth and is baptized shall be saved" (Mk. 16:16), that was over nineteen hundred years ago, and before A.D. 70;, so I would like to know how my Opponent is going to project that way down here, and make it applicable to us? Does that promise ("shall be saved") apply to us today? I would like for him to be as plain as he possibly can, because my feelings are pretty tough, and they are hard to hurt.

Matt. 5.17, 18, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For heaven and earth shall pass away, but my word shall not pass away." Brother King thinks Jesus means here that heaven and earth would "pass away" when the word was all revealed, if I got his point; by the time the word was all given to us. No, his "word" has not passed away; neither have heaven and earth passed away. If heaven and earth passed away, and the word and heaven and earth were to pass away at the same time back there in A.D. 70, then the word is not to us today! If he is not careful, he will be driven into atheism and to outright rejection of what God says in the Bible, before this discussion is over. I predict

that he will do that, before the fourth night is over; that he will have to, because of his doctrine— not because of his character, and the fine man that he is. But in spite of all of that, he will be forced into a rejection of plain statements God has made.

Then in Jno. 16:7-13, the Spirit was to guide the apostles "into all truth." That's true; and we have had "all truth" since the last apostle departed from this earth. We are to be governed and guided by that truth. Even Jesus said, "The word that I have spoken, the same shall judge him in the last day." (Jno. 12:48.) So then we are going to be judged by that truth (after it was thus given) at the last day. According to my friend and Brother, we have all been judged back in A.D. 70, nearly two thousand years before we were born; and there will be no other judgment. That is what his proposition says!

In Acts 3:19-21, Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; whom the heaven must receive"—(that is, contain, or retain, or hold . . . as other translations give it) — "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." That is, all things that had not been fulfilled already, when Peter was speaking. Much of it had already been fulfilled. Even Christ fulfilled scriptures. (Matt. 5:17-18.) To fulfill prophecies, Jesus suffered and died "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:44-49.)

Jesus spoke of certain things being "at hand." For instance, John the baptizer, and Jesus himself, said, "The Kingdom of heaven is at hand." (Matt. 3:2; 4:17.) Also Jesus sent the twelve out, and he told them to go preach, saying, "The kingdom of heaven is at hand." (Matt. 10:7.) Then he sent out seventy others, making eighty-four preachers. These seventy said, "The kingdom of God is come nigh unto you," and: "Be sure the kingdom of God is come nigh unto you." (Luke. 10:9,11.) So the kingdom was "at hand" during the personal ministry of Christ; and that kingdom was to come in the lifetime of some standing by: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark. 9:1.) Some of them did live to see it come; Judas committed suicide and died beforehand. But the kingdom did come. Paul said, "Who hath delivered us from the power of darkness, and

hath translated us"—not, "will translate us down there in A.D. 70!"—But "hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:13-14.) If that kingdom had not come and the time was not right for it, they did not have any forgiveness of sins. But he goes on to say they had this redemption in Christ at that time. The kingdom had come, and they were in the kingdom. It came with power on Pentecost, in Acts 2:1-4, when they were endued with "power from on high," as promised in the great commission. (Lk. 24:48-49.) Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you." (Acts 1:8.) They received that power, and the Holy Spirit guided them into "all truth."

(Jn. 16:13.) They confirmed it and proved it is the truth by the miracles and signs which they wrought, following the example of their master in confirming it. "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." (Mk. 16:20.)

During his personal ministry Jesus had said. "Fear not little flock: for it is the Father's good pleasure to give you the kingdom." (Lk. 12:32.) Accordingly, Paul wrote about A.D. 63, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God accept ably with reverence and godly fear: for our God is a consuming fire." (Heb. 12:28-29.) Hence we see that they were receiving the kingdom— and all of this before

A.D. 70, and before the destruction of Judaism. Thus the kingdom had come. The Lord said it was "at hand"—and it was. After the death of Christ on the cross, no one went out preaching that it was still "at hand," although eighty-four had been saying it was "at hand." They all knew that it had come on Pentecost, and that it was established. This is the eternal kingdom, the kingdom which Daniel said "shall stand forever." (Dan. 2:44.)

The apostle John said in the beginning of the book of Revelation: "I, John, who also am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ . . ." (Revelation 1:9.) "John, where are you when you are writing this book?" "I am in the kingdom and patience of Jesus Christ." "Well, has Jesus come yet?" "No, I'm going to tell about his coming later, in Chapter 20; and my Lord's servant, Gus Nichols, will be reading that down there at the

proper time." All this was before A.D. 70.

The kingdom had come; but that is not all; the resurrection had not come. We are told by John that the resurrection will be at the coming of the Lord. (Rev. 20:1-15.) That will be after Satan is bound and after the saints live and reign "a thousand years." John said that they then were raised from the dead, and the sea gave up the dead. We are anxious to know what he is going to say about this, and yet show us that he believes what it says. It says that there will be a "thousand years"—after the book of Revelation was written—before Jesus would come, before the judgment would take place, before the saints would rise from the dead, before the end of the world would come, and before the hew heaven and new earth would come. (Rev. 20:1-21:4.)

The Bible says, "Earnestly contend for the faith once delivered to the saints" (Jude 3)—not some modern theory which is not taught in the Bible! But, "for the faith once delivered unto the saints." (Jude 3.) And Paul said, "I am set for the defence of the gospel." (Phil. 1:17.)

Moderator: Time."

Thank you very much; and may God bless us all!

3 KING'S SECOND AFFIRMATIVE FIRST NIGHT

In my second affirmative this evening. I want to make mention of some of the things that brother Nichols said in regard to the first speech. Concerning the thousand year reign in the book of Revelation - he uses this evidently as proof that the world had to continue at least a thousand years after the writing of the book of Revelation. I presume, then, that brother Nichols is making a literal application of the one thousand years. I would ask him this evening if he would hold to the same type of application in the rest of the text, such as the dragon, the chain, the key and the other symbols that may be used in that text. Also, if he would make that first resurrection a physical, material, or literal resurrection? I think before we can determine whether or not the thousand years would be solid proof time-wise, we would have to determine whether it is a symbol of speech, or whether it is literally one thousand years. And if so, what thousand years would Satan be bound? We have already had two since John wrote the book of Revelation—which one is he bound? What is the little season in which he is to be loosed, and how long is that season?

Is it a small one? And, which thousand years can we look for the binding and then eventually the loosing of Satan? These are some of the questions I feel will have to be answered before this can be accepted as proof of the negative. However, of course, in The Spirit of Prophecy, the book that I wrote, I think I answered the question of the thousand years clearly, and later in this discussion we will have occasion to deal with it.

Next, he states that because I have the fulfillment of all things with respect to the end-time of God's eternal purpose, this makes God going out of business, because now all prophecy has been fulfilled. I think this is one of the common misconceptions of fulfillment that we have in our midst today, and I hope in this discussion this week to be able to present my thinking on it; I hope to be able to clarify what I believe to be some very grievous misconceptions. In my judgment, brethren, when something is fulfilled it does not leave us in a state of vacancy, it does not leave us in- a negative position, it does not take away anything, but brings EVERYTHING that God intended in the fulfillment of it. And rather than putting God out of business, God then went into business. That is my concept of fulfillment. If a contractor would tell me: "I'm going to build you a house, and I will fulfill this contract," I would watch him carefully as he labours and builds the house, and puts it together. And I would be eager, waiting for the time when he hands me the key to the house and says, "The contract is fulfilled, the house is yours." And I would not sit down and weep and say I have nothing now to look forward to. I would feel that I had arrived at the goal of my life, that I have obtained a home to live in, and this would be the thing that would thrill my heart. It would not leave me in sadness, whatsoever. And his concept of fulfillment, at least to me, is that whenever everything is fulfilled nothing is left for us. But quite to the contrary, when everything is fulfilled, EVERYTHING is left us, because that is the purpose of the fulfilling of it. The types, the shadows, and the prophecies of the law, pointed to things to come, which the book of Hebrews states are the greater and more perfect things, in relation to the tabernacle that was to come, and the shadows of the law which were the good things to come. And the fulfillment does not take from us but rather brings to us. That is why the Holy Spirit was given: to complete the ministry of Jesus, that he might fulfill all things; bring us to the unity of the

faith. Is that some- thing? Did the unity of the faith put God out of business? The Holy Spirit was to bring the church to a perfect knowledge of the Son of God. Does the perfect knowledge of the Son of God put God out of business? If so, then it seems to me that we have a very strange concept of fulfillment.

He says, "Is the world going to continue forever?" The world that I am dealing with tonight, and each night, in relation to eschatology, that was to follow the world that was to pass; the world that I shall be dealing with that was to come, in contrast to "this world" (and many times we have the statements in the gospels: "this world" and "the world to come") - my affirmative is, that "world to come" will be forever, and will never pass away. I would use as proof of this a statement from the apostle Paul in Ephesians 3:21: "Unto him be glory in the church throughout all ages, world without end." That is the world that I affirm will never come to an end. I am not looking for it to end. I don't believe that it shall ever end. But it was a world that followed "this world." It was the "world to come" (Hebrews 2:5), the world to come, which would be in subjection to Jesus, and not to angels. In the study of that text, when you discover what world was under the administration of angels, it is quite clear what world was going "to come," which would be in complete subjection to Jesus Christ at the time of the fulfilling of all things.

Yes, I think the world is going to continue forever; but let us identify the WORLD of our proposition. Let us identify the world of our discussion. It is the one that is in contrast with "this world" in Matthew 12:32. Jesus said, concerning the blasphemy against the Holy Spirit, it shall not be forgiven man in "this world," nor, "the world to come." My proposition deals with "the world to come." And that is the world that I contend will never end. If we can have the identity" of "this world," then we ought to be able to have the proper contrast to "the world to come." And I shall allow my opponent to identify those two worlds, if he chooses.

He says that I teach there is no judgment for us today, because I have a judgment day or the judgment day, in the fall of Judaism. This is not my position. This is not my belief. And of course, I state this repeatedly in my book, The Spirit of Prophecy. We shall take time to read one paragraph from page 180, the second paragraph. "Again, emphasis needs to be given to' the fact that 'the great judgment day'

of the Bible does not fulfill all need or manner of judgment. There was judgment enacted before that day, and certainly God's judgment of the world, the nations, and his people continues in active power today. Because the judgment day of prophecy is applied to the fulfillment of prophecy, does not mean that every form or power of judgment in all subsequent time is being denied. The author does believe, however, that the day of judgment that resulted in the establishment of the eternal kingdom at the coming of Christ transpired in the end of that world (Matt. 24: 14), being necessary to complete the redemption begun at the cross."

That is just one statement of many from the book in which we affirm there is judgment in process today, and I affirm there shall be judgment in process as long as there is an orderly divine system under which men live, whether it be here or there. We believe that law necessitates a form of judgment that will be in the best interest of the law that is being exercised, or the authority that is being exercised in that law.

He suggests that if the kingdom has not yet come, then they could not be in it, and quotes Colossians 1:13, which I believe very firmly. I would like to suggest that it is possible that we have a difference in concept here as to the establishment of the kingdom. This is not my proposition tonight, necessarily. We will get this tomorrow night. But when we talk about the establishment of the kingdom, we are not talking about its beginning, but we are talking about the time it comes in power. Just as, when we talk about the coming of Jesus, we are not talking about the beginning of Jesus, but we are talking about the time that the epiphaneia of Christ takes place, the time that He is "manifested" as King of kings and Lord of lords, and how this is done we shall set forth to show. This is what we mean with respect to the coming of the kingdom with power, or the coming of Jesus in that kingdom in power.

When Jesus comes in power, the kingdom comes in power. Jesus said Himself, in Matthew 24, it would be at the fall of Jerusalem, because He was speaking of something that would happen "in that generation." They would see the Son of man coming in power. Luke says they would see the kingdom coming at that time. In chapter 21 and verse 31 of the gospel of Luke, as He gave signs of the fall of Jerusalem, He said, "When ye see these things, know the kingdom

of God is nigh, even at hand." And brother Nichols said tonight the kingdom was never spoken of by anyone as being at hand after Pentecost day. Therefore, he has Jesus applying Luke 21 to the day of Pentecost, or to sometime before, because, if this be not true, then he has to dispute the testimony of Jesus. Jesus said, "When ye see these things come to pass, know the kingdom of God is nigh, even AT HAND." Now what things was He talking about? What were the events that were going to come to pass? Study the text, and the context, and see if He was talking about things related to Pentecost, or before Pentecost. I affirm that He was talking about things that were going to happen in the end- time of national Israel, and He refers to this as the coming of the kingdom, "at hand."

He gives as evidence that the kingdom came in power on Pentecost, the statement of Acts one, verse eight, where Jesus said to the apostles, "But ye shall receive power after that the Holy Spirit is come upon you." To me, there is a vast difference in the apostles' receiving power by their reception of the Holy Spirit, and Jesus coming in power in His kingdom. Jesus is not mentioned there, and the kingdom is not mentioned. But the apostles are the object of the power that was going to be received at the giving of the Holy Spirit on that day. And the power would enable them, later, to know the times and the seasons of the restoration of the kingdom, which was their question in verse six of chapter one.

Later on, Paul said to the Thessalonians, "Concerning the times and the seasons, ye have no need that I write unto you." They had not yet come. And so we know the times and the seasons for the restoration of the kingdom extend beyond the day of Pentecost, and to affirm that the kingdom came in power on Pentecost is to contradict every scripture in the Bible that deals with the coming of the kingdom in power. Not its beginning; we affirm repeatedly that the kingdom had its beginning on Pentecost. We affirm repeatedly that Jesus existed on Pentecost, but He didn't come till later. His kingdom existed on Pentecost, but it did not come till later, in power.

The coming of Jesus is the coming of His kingdom. 2 Timothy 4:1

"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at HIS APPEARING AND HIS KINGDOM." (Emphasis mine, MRK) It seems that every time we

quote that verse, brethren we leave out the last part of it. I have noticed it every time. Now why? Is it giving us a problem? The epiphaneia of Jesus Christ is also the epiphaneia of His kingdom, and we will get to the meaning and usage of that word in our discussion on the establishment of the kingdom - the manifestation of a hidden divinity, the establishment of a kingship in power. And that refers to the coming of Jesus in an event that testifies beyond all disputation that this is the King of kings, and the Lord of lords, and that His kingdom is the eternal kingdom that had been preached by the apostles, but had been rejected and denied by the citizens of that kingdom, who were later cast into outer darkness at the proper time.

Now, let us notice something about fulfillment. I affirm this evening that our proposition is established in Matthew 24, because it is the second coming of Jesus, the end of the world, the establishment of the kingdom, transpiring in the fall of Judaism, as represented in the fall of Jerusalem. I affirm that chapter is indivisible (that is, time-wise, event-wise, you cannot separate those events), and the negative has failed to respond because he knows that they cannot be divided. He knows it is impossible to separate this chapter. These are related events, and brethren, you know they cannot be divided; and if anyone has evidence it can be divided, I am longing for that evidence. That is all I need, then, to re-guide my thinking into other channels, or into other directions of what would be truth. But I have not found the evidence. I have asked for the evidence. I have asked my opponent tonight to give the evidence, and I have not received it. I am con- tending that the end of the world, the coming of Jesus Christ, the destruction of the temple, the coming of the kingdom at hand, and the redemption of the saints - all five things listed in Matthew 24 and Luke 21 - are in- separably related, none-divisible time-wise and event-wise. That is my affirmative tonight, and I believe it is established in Matthew 24 and Luke 21.

Now let us go to some outlines that we shall use to help advance the affirmative. And I am thankful for these projectors. Brother Nichols wants to use it, too, and we are happy to make this available to him, because I think it will help the audience. I certainly have nothing to hide in this debate; I don't want to hide anything. As we said, we are here to learn the truth, and if we don't have the truth, we want the truth, and we will appreciate any of the thoughtfulness

and help that you brethren will give in that direction. That is our position, and we shall stand on that till our dying day.

Now, we are talking about the time period of the fulfilling of all things spoken in the law by the prophets. We have affirmed that this fulfillment extends through the TOTAL ministry of Jesus, not just His earthly, but continuing till the passing of heaven and earth, or until "the end of all things" as stated in Matthew 5:18, and confirmed in Acts 1:6, and repeated in Acts 3:19-21. The times of the restitution of all things are not until Jesus comes again, and so, brother Nichols will either have to take the position that the law has not yet been totally fulfilled, or that Jesus has already come. I believe He has come, and the nature of that coming shall be shown in later studies. We are dealing now with "the time." That is what the prophets wanted to know: THE TIME, and THE MANNER of the time.

First, let us get the TIME, and then we shall get the MANNER of the time in which these things were to have their fulfillment.

The Fulfillment of All Things
1 Not Till 'Heaven and Earth Pass'
MATT. 5:18
2 Not Till "The End of All Things"
MATT. 5:18
3 Not Till 'He Shall Send Jesus Christ'
ACTS 3:19-21
4 Not Till 'Sounding Seventh Trumpet'
REV. 10:7
5 Not Till 'Perfect Is Come'
1 COR. 13:10
WHEN
5 The Perfect Came
EPH. 4:11-13 2 COR. 3:18 HEB. 9:11 REV. 21:3
4 The Trumpet Sounded
REV. 10:7 1 JOHN 2:18 MATT. 24:31
3 Christ's Coming At Hand JAMES 5:8;
HEB. 10:36-37; REV. 1:1, 3; MATT. 16:28; 24:30
2 The End of All Things At Hand
1 PET. 4:7; MATT. 24:3, 14, 34; 1 COR. 10:11; REV. 2:25
1 Heaven and Earth Passes MATT. 24:314
MATT. 24:29, 34, 35; HEB. 12:22-29; 2 PET. 3:10
REV. 20:11; 21:1-3.

(Chart 1)

The statement first of all: One - "The fulfillment of all things." When? Not till heaven and earth pass. (Matthew 5:17). Two - "Not till the end of all things" (Matthew 5:18), reading from the TEV version. And the late J. W. Roberts, in last month's issue of Firm Foundation, had an excellent article on Matthew 5, and the fulfillment, if you remember. We will quote from him later on in this debate.

Number three - "Not till He shall send Jesus Christ" (Acts 3:19-21). We affirm, then, that all things would not be fulfilled or restored until the coming of Jesus Christ.

Number four - "Not until the sounding of the seventh trumpet"

(Revelation 10:7). "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as declared to His servants, the prophets." And so it is in the days of the voice of the seventh angel and the sounding of that trumpet that the mystery of God would be finished. What mystery? The one carried through the prophets, through the types, and the shadows of the Law. That is when it would be finished, and remember, John, when he wrote Revelation, (I didn't say, and I may be mistaken here, but I have never to my knowledge taken the position it was in 68 A.D., as my opponent said. I take the position that it was before the destruction of Jerusalem. I have given evidence of men who state that it was before 68 A.D. I may be mistaken on that, it is in that area of time, certainly). But, anyway, John was writing of things, "at hand." What does, "at hand," mean? The same thing as in Matthew 3:2. John was writing of things that must "shortly come to pass." And when he closed the book, he repeated the same emphasis of time statements. These things are, "at hand;" they are going to "shortly come to pass;" and, "I come quickly" (or soon, or shortly). And so at the beginning and at the end of this book, which is a book of end-time, we have set forth the coming of Jesus Christ, which was at hand, dealing with the things that were going to come to pass at the sounding of the seventh trumpet, in the end of all things.

Number five - "Not till the perfect is come." In I Corinthians 13:10 the apostle Paul said, "when that which is perfect is come, that which is in part shall be done away." Certainly, the time of the fulfilling of all things would not be until the arriving of the perfect, and it had not yet arrived when Paul wrote I Corinthians 13:10.

NOW WHEN?

No. One - We will work from the bottom up

The Fulfillment of All Things
1 Not Till 'Heaven and Earth Pass'
MATT. 5:18
2 Not Till "The End of All Things'
MATT. 5:18
3 Not Till 'He Shall Send Jesus Christ'
ACTS 3:19-21
4 Not Till 'Sounding Seventh Trumpet'
REV. 10:7
5 Not Till 'Perfect Is Come'
1 COR. 13:10
WHEN
5 The Perfect Came
EPH. 4:11-13 2 COR. 3:18 HEB. 9:11 REV. 21:3
4 The Trumpet Sounded
REV. 10:7 1 JOHN 2:18 MATT. 24:31
3 Christ's Coming At Hand JAMES 5:8;
HEB. 10:36-37; REV. 1:1, 3; MATT. 16:28; 24:30
2 The End of All Things At Hand
1 PET. 4:7; MATT. 24:3, 14, 34; 1 COR. 10:11; REV. 2:25
1 Heaven and Earth Passes MATT. 24:3,14
MATT. 24:29, 34, 35; HEB. 12:22-29; 2 PET. 3:10
REV. 20:11; 21:1-3.

(Chart No. 1)

When did heaven and earth pass? Matthew 24:3. "What shall be the sign of thy coming, and of the end of the world?" And Jesus gives the signs of the end of the world. The gospel shall be preached into all the world as a witness, and then shall the end come. Then shall the end come. When? When the gospel is preached into all the world, which Paul affirmed in Colossians 1:23 and Romans 10 had already been accomplished in that day. What follows?

"Wherefore, when ye see the abomination of desolation spoken by Daniel the prophet," connecting with verse 14, and what is, "the

abomination of desolation spoken by Daniel the prophet?" To what event does Jesus apply that? "Let him that is on the house top not come down." He is talking about the end of a world, the end of an age, the end of a heaven and earth, which is common terminology with reference to any system, whether it be political or religious, as we shall have in later studies. Then in Hebrews 12:22-29, Paul pictures the shaking of an heaven and earth, in order that we might receive a kingdom. RECEIVING. Yes, in the process of receiving this kingdom, which brother Nichols says was fully received on the day of Pentecost but which I do not believe, because of what Paul teaches, and other scriptures.

Alright, next, No. Two - "Till the end of all things." Notice the similarity of Peter's statement, 1 Peter 4:7, "the end of all things is at hand." Then is when Jesus said He would fulfill all things written in the law and the prophets. "Not till the end of all things." And now Peter says the end of all things is "at hand." What does that mean, "at hand"? The end of all things. What things? Then, again in Hebrews 10:37: "He that shall come will come, and will not delay." Or, "Soon, very soon, he that shall come will come." That is when Jesus was going to come - "Soon." James 5:8: "The coming of the Lord is at hand." What does "at hand" mean, time-wise? The coming of the Lord is at hand. He was writing of things at hand and shortly to come to pass, Revelation 1:1; verse 3. Matthew 16:28: "Some of you standing here shall not taste of death till you see the Son of man coming in his kingdom in power." Matthew 24:30: the coming of Jesus and the power is set forth, and Luke says it is the time of the arrival of the kingdom, Luke 21:31.

No. Three - "Not till the sounding of the seventh trumpet." The seventh trumpet sounded. John said, "it is the last hour, 1 John 2:18. On what basis, what evidence? The Antichrists are come. Matthew 24 again: False Christs shall come. John saw the evidence, and concluded that, "it is the last hour." What does, "the last hour" mean? Is that two thousand years long? Will someone affirm that tonight? Matthew 24:31: "He shall send forth his angels at the sounding of the trumpet, and gather together his elect from the four corners of heaven." What does this mean? Matthew 24: "This generation shall not pass till all these things be fulfilled." There is the sounding of the trumpet; there is the gathering of the saints; there is the coming of

Jesus; there is the end of the world; there is the destruction of the temple - all in the same context, undivided.

And then, No. Four - "Not till the perfect comes." And the perfect came. Does anyone want to affirm that the perfect has not come? If so, we should have the Holy Spirit today. The last days were the days of the fulfillment of all prophecy.

(Time called.)

4 NICHOLS' SECOND NEGATIVE FIRST NIGHT

Moderators, brother King, Ladies and Gentlemen: We have had very fine order and good attention, and both of us appreciate this very much. We are living in a time when people do not study the Bible as they should, nor have as much reverence and respect for it as they should have. Let us be good examples; let us reverence and properly respect things divine as we study together. I appreciate brother King's beautiful spirit, and many, many people could improve by imitating his spirit. Let us all profit by the good points in each other, and try to improve our daily living.

Brother King did not answer the argument I made on Rev. 20, how that before the coming of Jesus, and before the judgment following the resurrection of the dead, and the end of the world—that before all that, John tells us there will be a "thousand years," plus a "season," after the book of Revelation was written. It does not make any difference whether it was written in A.D. 68 or 96; there still is a "thousand years" involved in what God said. I am talking about what He said! There is a "thousand years" involved. My Opponent emphasized that John said certain things would "shortly" come to pass. But a "thousand years" is not an indefinite statement, like the word "shortly." John says "a thousand years." This shows that some things could only "shortly" begin to come to pass. According to brother King's doctrine, the "thousand years" was over in two years! I think you will find in the introduction to his book that he refers to scholars who say the book of Revelation was written in A.D. 68. If it were written after A.D. 70, then his Proposition is false, every point in it! Because he has scripture all fulfilled in A.D. 70. Even if it happened in A.D. 71—much less one thousand (plus) years afterward—(like it is written), well then, he is wrong still!

Now, in view of all this, I would like to know why he takes the expression "at hand" and makes it to mean what it says; but when it comes to the "thousand years," he thinks that may mean just two years? He has not denied that. But how can he squeeze a "thousand years" (plus) into two years, and honestly deal with the "thousand years" statements that appear again and again in that chapter? That "thousand years" (plus) follows the writing of the book of Revelation, regardless of when it was written. It could not have been written later than A.D. 96, according to scholars. The "thousand years" (plus)

was to precede Jesus' coming, the resurrection of the dead, and the judgment—as I read the whole chapter in my first speech.

"God has not gone out of business," he says. I would like for him to tell us just one thing God is doing that He predicted He would do. Brother King teaches that all predictions, all prophecy, ended there in A.D. 70.

(Matt. 5:17-18.) According to him, no prophecy has been fulfilled since that. He says there has been no revelation since then. How does he know what he is talking about? How does he even know that Jesus came in A.D. 70, since not a line in the Bible (according to his position) was written after A.D. 70 to give us any history of that event! He has no history of his proposition if the book of Revelation were written in A.D. 68.

The apostle Paul was preaching on Mars Hill, in Athens, Greece, among the Gentiles, who were idolatrous worshipers. The apostle says of God, that "He now commandeth all men every where to repent." (Acts 17:30-31.) Now, why command "all men every where" to repent? Paul taught that it was to get them ready for a judgment that will be for all men every where. "He now commandeth all men every where to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof he hath given assurance unto all men, in that He hath raised Him from the dead." So, God's resurrection of Jesus was to give us the assurance that He will judge "all men every where;" and they should, therefore, repent. But my Opponent has the judgment narrowed down to the Jewish people only—the Jewish nation!

He thinks Jesus came the second time in A.D. 70. But actually there was then a great, and awful, and terrible war, the like of which has never been since, and never will be, according to Jesus. All of this was brought about by war, instead of by the actual, second "coming" of Jesus.

In his illustration about a Contractor who finishes the building, and gives him the key, does that mean that he (brother King) has gone out of business? No, you are misapplying the illustration. You should have said, "Does it mean that the Contractor is gone out of business?" As far as your house is concerned, he is done, when he gives you the key. And if God turned over the "key," and is done with it since A.D. 70, then He has gone out of business! The Contractor

would go out of business if you were the last man whose house he is to build; when he has finished it, he will go out of business. I wish you would deal with that now, and help us to understand you.

Brother King referred to the tabernacle. Let us remember that we have a spiritual tabernacle before A.D. 70. The apostle Paul says, "Know ye not that ye are the temple of God?" He did not say, "You will be—way down there in A.D. 70"—-but right then, during that interval between Pentecost and A.D. 70, he said, "Ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

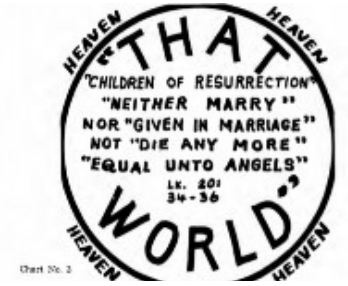
(I Cor. 3:16-17.) So you can see that they had the temple there. The church itself is called the "temple" of God, just as it is called the bride, etc., in other places. It is called the kingdom. (Matt. 16:18-19.) The king of the kingdom is the head of the church. (Eph. 1:20-23.) The same process that makes one a citizen of the kingdom, makes him a member of the church. There is not one plan of salvation or process by which you get into the kingdom, and a different one to get into the church. And they had the kingdom before A.D. 70. Jesus said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table" (there is the Lord's supper!) "In my kingdom." (Luke 22:29- 30.) The Lord's table, or the Lord's supper, is "in" the "kingdom." (I Cor. 10:21.)

According to brother King's Proposition, the kingdom was not established until A.D. 70. They were eating the Lord's supper back there nearly forty years before his proposition has the kingdom established! (I Cor. 11- 17-29.) Were they eating it "out" of the kingdom? Away from where Jesus appointed it to be? You are not going to be able to get around things like that by merely talking . . you must get right up to the point, and answer the argument that is made against your position.

That is not all—but if brother King is right, why have any Lord's supper at all in the last nineteen hundred years? In I Cor. 11:26, Paul says that "as often as ye eat this bread and drink this cup of the Lord, ye do show the Lord's death till He come." "Till He comes" we are to show His death by eating His supper. But if He came nineteen hundred years ago— in A.D. 70—then the Lord's supper ought to have been stopped back then. My Opponent ought to get back in

harmony with the truth. Brother King, why do you eat the Lord's supper? I don't positively know, but my opinion is that he takes the Lord's supper every Lord's day; that is the way Christians ought to do. But it contradicts his doctrine. His doctrine is that Christ came nineteen hundred years ago. But one thing the Lord's supper does is to show the Lord's death till He comes. So, according to brother King, we do not have that purpose today! They had the Lord's supper since Pentecost in A.D. 33, snowing the Lord's death "till He come." Ac- cording to him, all that should have stopped in A.D. 70. You can see that his doctrine is out of harmony with the word of God! We need to accept all the scriptures on any given subject.

He talks about "the world to come," and that it will never end. I think he had a slip of the tongue. I think he meant to say that this world, which we are living in, will never end! I think surely he made a slip of the tongue . . . that "the world to come" will never end? I want you to tell us now, brother King, plainly, so we will not think it is a slip of the tongue: are we in the "world" that will never end? Are we in the eternal world? Are we on the eternal earth? Is this thing we are in now the last thing? If not, then things did not finally change in A.D. 70; and we must have a change to get us into the "world to come," as in 2 Pet. 3. God is, therefore, not through with His plan and program yet.



(Charts No. 2 and 3)

Notice here that in Luke 20:34-36 Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: and are the children of God, being the children of the resurrection." Mark 10:30 says, " . . . and in the world to come, eternal life." I want brother King to tell us if we are in that "world" now. If so, we have eternal life now! And we will never die!

If so, we are not to marry at this time! Nor to be given in marriage at this time! I would like to see you untangle some of these things, brother King! God put them in there to keep us from believing your doctrine. If you don't do something about it, you are going to be very much embarrassed before you get very far.

He said, "That world would not end." What "world" are you talking about when you say that "world" will not end? Are you talking about a "world" that is yet to come? I thought you said the "world" ended back there in A.D. 70. Your Proposition says it . . . that it ended back there nineteen hundred years ago! Tell us if that "world" ended, and if we are in the last "world" now? If so, why did you say the "world to come" in talking about the world? Why not tell us plainly? Was it a slip of the tongue? I do not want to misrepresent him. I would not do it for my right arm, and my life, I think; I love him, and I love God, and I love people.

He said that the kingdom did not come "in power" on Pentecost. I showed you that, that is not true . . . that it did come 'in power." Jesus said, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mk. 9:1.) "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: But tarry ye in the city of Jerusalem"—not until A.D. 70!—but, "tarry ye" (this was before Pentecost), "tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:48-49.) According to his doctrine, they would have to wait there until A.D. 70 for the kingdom to come with power from on high, before they could start preaching under the great commission. But they had already carried the gospel to every creature (he admitted it awhile ago)— before A.D. 70!

(Col. 1:23.) So you can see he is in trouble—and this is only the first night of this discussion! He will not be able to get out of it! Then again, he said Jesus was not mentioned on Pentecost.

I hope that was a slip of the tongue, for Jesus was mentioned on Pentecost! Brother King, the subject was "Jesus." Listen to Peter take his subject: he said, "Ye men of Israel, hear these words; Jesus of Nazareth" (that is his subject) "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye your- selves also know: Him, being delivered by the determinate counsel and foreknowledge of

God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him" . . . and he comes on down to verse 36 and says, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord" (and that means ruler) "and Christ" (and that means anointed; and thus the anointed ruler. He is the king of the kingdom, and He was then on His throne, ruling.) "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles,"—We'll wait until A.D. 70?—till Christ is empowered?" No, they didn't say that! (Laughter) Please don't laugh, folks; this is God's word; I am just trying to drive the point home. They did not say that; but they said, "Men and brethren, what shall we do? Then Peter said unto them. Repent, and be baptized every one of you in the name of Jesus Christ" (by His Authority, remission of sins." Then the chapter closes by saying that "the Lord"— that is Jesus, who is both Lord and Christ (v. 36)—"added to the church daily such as should be saved."

My Opponent says, when Jesus comes, as Paul said to Timothy, he will "judge the quick and the dead at his appearing and his kingdom." (2 Tim. 4:1.) Yes, but that is the second "dominion" of the kingdom which Paul mentions, for he says that "the Lord will preserve me unto His heavenly kingdom: to whom be glory and dominion for ever and ever." (V. 18.) Micah, the prophet, speaks of the coming of the "first dominion of the kingdom" there at the beginning of Christianity. (Mic. 4:1-2, 8.) We are in the "first dominion" of the kingdom; and we will remain in this until we reach the heavenly home itself: "God will preserve me unto his heavenly kingdom." This is what Paul says about it. (2 Tim. 4:18.) Not only so, but he will "judge the quick and the dead at his appearing and his kingdom." The "quick" means the living; and the "dead" means the resurrected dead, of course. There must be a resurrection; we will be judged alter the resurrection. Paul said "He hath appointed a day in the which he will judge the world in righteousness" (Acts 17:30)—and it takes in the Gentiles.

The kingdom will be delivered up to the Father when Jesus comes. The apostle Paul says, "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam

all die even so in Christ shall all be made alive." There is death, and resurrection, telling about Adam's being back of the physical death which we die: and Christ, back of the resurrection of our bodies. Paul continues: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then"—at his coming!—"cometh the end, when he shall have delivered up the kingdom to God, even the Father." (I Cor. 15:20- 24.) Paul says that will be at Christ's "coming," and following the resurrection: "then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

Jesus said, "Of that day and hour" (after He said all these things "shall pass away")—"But of that day and hour" (the one they had asked about), "knoweth no man, no, not the angels of heaven, but my Father only."

(Matt. 24:35-36.) Mark (13:32) adds, "neither the Son." So, Jesus did not know; therefore he gave no signs of the time of his coming; he gave signs of the fall of Jerusalem.

Deut. 29:29 and Acts 1:6, which he used, show that the Lord has some things reserved to his own knowledge and that he does not reveal unto men.

Remember that in Rev. 20 he still has not dealt with the "thousand years" that intervene between the writing of the book of Revelation and the coming of Christ and the eternal judgment.

(Time expired.)

Thank you, every one.

5 KING'S THIRD AFFIRMATIVE FIRST NIGHT

I think we had a very fine introduction to the affirmatives for tomorrow evening, being anticipated largely by the negative. I was very much disappointed that brother Nichols did not deal specifically with the first affirmative that the second coming of Jesus Christ was fulfilled in the fall of Judaism in 70 A.D., and that the scriptures teach this. I have shown my proposition to be established by the time statements of the scriptures, that Jesus Christ and His coming were at hand in the days that the New Testament was written. The Bible is filled with time statements such as James 5:8; Hebrews 10:37; Revelation 1:1,3; 22:6, 10, to the effect that the coming of Jesus Christ was at hand. And we relate the coming of Christ as

taught in the epistles, to the coming of Jesus Christ as taught in His earthly ministry, in Matthew chapter 24, Luke 21, and other related gospel passages that deal with the same event. Jesus was to come in that generation. Before this generation passes, He said, all these things shall be fulfilled. And my proposition deals with the fact that eschatology, the end-time of God's eternal purpose, deals with the ending of a world, with the coming of an eternal kingdom in power, with the coming of Jesus Christ, in His true form, not fleshly, but in His true spiritual form and power as King of kings and Lord of lords, and that these things were fully accomplished in the events of 70 A.D. He has not touched that affirmative. Brother Nichols has not dealt with one word in Matthew chapter 24, which up to this time, previous to this debate, has been the basic subject of his contentions about the issues before us. He has evidently learned in the study of this subject, since we have introduced it, that it is indefensible. He has learned that Matthew 24 cannot be divided. He has failed to divide it, and he cannot divide it, and I am going to tell you now why it cannot be divided. He won't do it, but I am going to do it for him, just like I used to, and I have a feeling that the way I used to divide Matthew 24 is the way many of you feel that Matthew 24 ought to be divided. And so, since brother Nichols won't do it, and since he can't do it, I shall do it for him tonight. I want you to listen and study carefully as we do it.

First of all, I'm going to leave most of the things he has said tonight, until tomorrow night, because they deal with the affirmatives for then. We are hot dealing with the judgment or the coming of the eternal kingdom tonight. I am not dealing with the 1000 years of Revelation, or these other things he would like to use in his time to evade and to avoid the real pressure of this affirmative. He cannot meet it, and it has been shown that he cannot meet it, because he is evasive. He goes, and he anticipates future affirmatives. He deals with material that has not been presented. He answers questions and problems that we have not presented. He ignores the questions and the problems that we have presented. If brother Nichols will, first of all prove the 1000 years to be literal in Revelation, chapter 20, then I will accept the number of it. The burden of proof is his.

"How does he (King) know that Jesus came in A.D. 70?" is his question, because, he says, there is nothing written in the Bible to

that effect. Is he blind to Matthew 24? Cannot he read Luke, chapter 21? If he wants a specific statement of scripture written some time after A.D. 70, to the effect that Jesus came in A.D. 70, and since he cannot find such in the Bible, let me ask him this question: How does he know that the gifts of the Holy Spirit were removed? Can he find that statement in the Bible? How does he know the perfect has come? Can he find one statement in the Bible that says the perfect came? Can he find one statement in the Bible that says the miraculous gifts of the Spirit have now been done away with? I think he has the same problem, if he wants to present as a problem what he presents on the fall of Jerusalem and the coming of Jesus and the kingdom at that time. I know that it came at that time because Jesus said it would be that way. And I know that it was true, because it came to pass just as Jesus said it would. Jerusalem fell, and it was a time of the expansion of the kingdom of Jesus Christ. It was His epiphaneia, and we will deal with this in future affirmatives. It was the coming of Jesus Christ in the manifest power of His kingship and His Lordship, as seen in the book of Revelation, chapter 19, after the fall of Jerusalem or Babylon. It was then that the rider of the white horse in heaven appeared in victory, with the name written on His thigh, "the King of kings, and the Lord of lords." Certainly He was that before, but He was not manifested as such in power until then. Certainly the kingdom existed before, but it was not manifested in power until that time. And so, brother Nichols tries to make us say things that we have not said.

He asks, "Is God going out of business sometime?" Or, says that God has gone out of business if all things have been fulfilled. He said if every- thing is come to pass, then God is out of business - I have Him out of business. Well, I don't know whether that is so bad. According to brother Nichols' view, he is going to put Him out of business some day in the future, if fulfilling all things is what putting God out of business is all about, because some day everything is going to be fulfilled. He says every- thing is yet to be fulfilled, so that will put God out of business. I would rather feel that God is not going out of business in the fulfilling of His program.

Well, there are many things that he mentions, but let us get on with this affirmative that Jesus Christ came in the fall of Jerusalem in 70 A.D., and fulfilled the second coming of Christ as taught in

the prophecies, in the epistles, in the gospels, as well as in the book of Revelation. The time statements, he cannot meet. He knows "at hand" means "at hand." He knows that they are replete with reference to the second coming of Jesus Christ. He knows that, "this generation shall not pass," is a time statement. He knows that, "some of you," not all of you, but, "some of you standing here shall not taste of death till ye see the Son of man coming in his kingdom in power" - he knows that is a time statement.

And of course, he would have me saying that Pentecost had nothing to do or to say about Jesus. If I said that, it was a slip of the tongue. I thought I said that nothing is said on the day of Pentecost about Jesus coming in His kingdom in power. Oh yes, Jesus was on His throne then, but I did not say that Pentecost says nothing about Jesus Christ. I would be rather illiterate, spiritually, to make a statement like that. But the scripture does not say that was the coming- of Jesus in His kingdom in power. Matthew 16:28 does not say it. Neither does Acts 1:8 say it. And 1 think that brother Nichols knows it: But Matthew 24:30 and Luke 21:31 do say it: "Know ye then that the kingdom of God is nigh." Know ye then, WHEN? When ye see these things come to pass. What things?

The things preceding the fall of Jerusalem by way of signification of that event and of that day. And that is when the kingdom was to come in power. That is when Daniel said the "saints possessed the kingdom." After the saints battled with the beast, the Ancient of days came, and they possessed the kingdom. Did the saints battle with the beast before the day of Pentecost? Would this be the thing that brother Nichols would affirm? What battle was it? The beast that the saints battled against was the fourth beast, and that is the beast of Revelation, which brings the coming of the kingdom, the coming of Jesus, the end of that world, the coming of the new heaven and earth, the coming of the new Jerusalem, and the coming of a greater and more perfect tabernacle, which brother Nichols said existed before the fall of Jerusalem. But if it did, why did John speak of seeing one in the future? "Behold the tabernacle of God is with men." Something was coming which had not yet arrived, and belonged to that which was to be perfect, and it had not yet arrived. But he would leave the impression that it had all come, despite the fact that the Bible speaks to the contrary.

Now, let us give consideration to Matthew 24. Where do you brethren divide it? Brother Nichols can't, he won't; he won't even touch it. Now I would like to ask you. Let's study together tonight. Where do you divide Matthew 24? What part of it do you apply to the fall of Jerusalem? What part do you apply to a future second coming of Christ, as you see it? And by the way, when I quote scripture, I try to quote it just as it is - "this world," and, "the world to come," spoken of from the viewpoint of Jesus at the time He said it. And brother Nichols will agree that Matthew

12:32, "this world," means the Jewish world, and "the world to come," means the Christian world. Brother Nichols says in his book on the Holy Spirit, that this is what the meaning of it is. And what is his proof? Because when Jesus said, "this world," He was then teaching in the day of the Jewish age. And that is his proof for it. Therefore, "this world," means the Jewish world, and, "the world to come," means the Christian world. He is getting all excited because there is eternal life in "the world to come." Are you in the eternal kingdom, brother Nichols? Will you answer that? Are you in the eternal kingdom today? And if you are in the eternal kingdom, do you have life? And if you have life, is it different from the kingdom that you are in? I think, brethren, that our concept of eternal life is going to have to be revamped, if it is, as I feel, the way brother Nichols is picturing it to us tonight. We are going to have to bring it up to date; we are going to have to place it in correspondence with the teaching of the scriptures. I feel this is partly our problem in the church. We need some spiritual regeneration today by coming to the acknowledgment of the fact that things have been fulfilled, things have come. We have a spiritual heritage that ought to cause every child of God to stand up and shout with joy for the wonderful things that God has done for us in Christ Jesus our Lord.

Well, in Matthew 24, people usually divide it about verse 35 because that is where it states, "heaven and earth shall pass away, but my word shall not pass away." And we want heaven and earth here to mean the physical world; but it does not mean this in that passage. That is not the usage of it in prophecy. When Babylon fell, heaven and earth passed away (Isaiah 13:10, 13). Certainly, "heaven and earth" is a term referring to a world, a kosmos, as well as an age, and therefore has reference to the passing of that. That is what Joel prophesied:

"The sun shall be darkened and the moon turned into blood before the great and notable day of the Lord shall come," which he places in the last days. And Jesus quotes it in Matthew 24, verse 29 - the sun would be darkened and the moon would not give forth her light, and the stars would fall from heaven. He is picturing the passing of the Jewish economy, and that generation, He said, would not pass till all be fulfilled. That is the passing of the heaven and earth when all things were to be fulfilled. (Matthew 5:18). That is "the end of all things at hand." (I Peter 4:7). That is the shaking of heaven and earth that we might receive an eternal kingdom (Hebrews 12:22-29). That is the time when the kingdom of this world became the kingdom of our Lord and of His Christ (Revelation 11:15). That is when, in the days of the fourth beast at the coming of the Ancient of days, which was Jesus Christ, the saints possessed the kingdom. The Father gave the kingdom to them in fulfillment of His promise in Luke 12:32.

And so, here in Matthew 24:35, heaven and earth, and the passing of it, means that in its stead would remain the doctrine of Jesus and the world that was to come. It would then, brother Nichols, already have come. I hope I have used the right expression. It would have arrived. At that time the world would be there, the new heaven and earth which was promised, which the apostles and the disciples anticipated, and which John saw coming in Revelation chapter 21. And again I would remind you he was writing of things at hand and shortly coming to pass. He emphasized this at the beginning of his book, and at the very end of it, and no one can escape the force of these time statements, in Matthew 24, in Revelation, or any where else that they are used in the New Testament, because they were dealing with things "at hand," and things "shortly to come to pass."

All right, now - "But as the days of Noah were, so shall the coming' of the Son of man be." For in the days that were before the flood they were eating and drinking, etc. And they knew not till the flood came and took them all away. Well, this supposedly applies to the future coming of Jesus Christ. To the future, as it is conceived by brother Nichols and by others. Now, he may not believe this, I don't know. He won't commit himself. He won't say. But that is what we used to teach; that is what I used to teach because that is what I was taught. And many times I taught most things that I was taught, until I tried to begin to study a little on my own. It is a discouraging

work sometimes, but a very rewarding one too. Brethren, you cannot divide Matthew 24. Nowhere can you separate these events. Notice what is said in verse 15. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, then let him which be in Judea flee into the mountains; let him which be on the housetop not come down to take anything out of his house." Does that apply to a future second coming of Jesus Christ? I think brother Nichols will not even say that it does! We say, "Oh, well, that is in a different section. That is back here where Jesus is talking about the fall of Jerusalem. Over here He is talking about His future second coming, after verse 35."

Well, now, if Matthew 24:16, 17 is in the fall of Jerusalem, turn with me to Luke, chapter 17, and let us see what Luke has to say about it. And Luke gives a very good record of things. He gave an order of these things, he set these things forth in order, he stated, in the very introduction of his book. Now notice what he has to say in Luke 17. "But as it was in the days of Noah, so shall it be also in the days of the Son of man." Well, that is what Jesus said in Matthew 24, after verse 35, where it is sup- posed to apply to a future second coming. Now Luke says, "As it was in the days of Noah, so shall it also be in the days of the Son of man." So if he and Matthew are in agreement, then that has to apply to the second coming, as it is commonly conceived of. They would eat and drink, etc., and the same thing is said about Lot, and about Sodom and Gomorrah. Now verse 30; "Even thus shall it be in the day when the Son of man is revealed. "In that day" - now notice this - "In that day, he which is upon the house top let him not come down." What day? In the day when the Son of man is revealed. What about that day? It is going to be like the days of Noah. Now, we apply that in Matthew 24 to a future second coming. Here, Luke puts it in a different order, and Luke says in the day when the Son of man is revealed, in that day he that is upon the house top, and his stuff in the house, let him not come down to take it away. And we go to Matthew 24 and say that applies to the fall of Jerusalem.

Now, brethren, that is not consistent exegesis. You know it, and I know it. And I think brother Nichols knows it. And that is why he does not deal with the affirmatives that I have set forth tonight: that the second coming of Jesus Christ was fulfilled in the events of the destruction of Jerusalem, or the downfall of Judaism in 70 A.D.; and

this was the end of the world; this also was the destruction of the temple; and when that city and that sanctuary were destroyed, that is when the six blessings came that Daniel mentioned in chapter nine of his book (and we shall deal with it tomorrow night); that was in the days of the fourth beast, when the saints battled with the beast, and the Ancient of days came and they possessed the kingdom. They did not possess it until the Ancient of days came. But he (Nichols) would have that sometime in the future. He doesn't want us to have the heavenly kingdom until sometime in the future. Daniel put it in the days of the fourth beast. He said that is when they possessed the kingdom. It was when Jerusalem fell that Jesus said. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Chapters twenty three, twenty four and twenty five of Matthew all apply to the fall of Jerusalem. In all three of these chapters, the whole context favours it, and there is no division to be made. Jesus, then, coming in His kingdom in power before some of them would taste of death, equals His coming in power, and the kingdom being nigh at hand in the fall of Jerusalem, as taught in Matthew 24:30 and Luke 21:31. That is what the Bible is talking about. It deals, then, with the coming of the kingdom in power in Revelation, when the King comes with "King of kings and Lord of lords" written on His thigh. This scene is after the fall of Babylon, that old Jerusalem - which resulted in the wedding of Christ and His bride. This was the time of the wedding, when the wife of the Lord came down from heaven, the new Jerusalem, as a bride adorned for her husband. The scene is in that new creation, the new heaven and earth, where the greater and more perfect tabernacle had arrived, and where all things had reached that perfect state through the fulfillment of all things spoken of in the law and the prophets. These things were accomplished in that time period of the total ministry of Jesus which stretches from His earthly ministry throughout that of the Holy Spirit, during which the miraculous gifts and working of the Holy Spirit laboured effectively to bring all things to fullness (Ephesians 4:10), bringing us to a perfect state in Christ Jesus. My friends, once we begin to realize the spiritual significance of these states, of these conditions and of these fulfillments, we are going to have a vision, a faith, a conviction and a relationship with Jesus Christ, that cannot be shaken by the physical surroundings that we

are in for a brief time now.

Brother Nichols wants to know if I am in the world that shall never end. I should hope so. I am in the kingdom that is eternal. I was born into it, and I hope to stay there, not only now, but throughout eternity. I hope to think that I am in that world that followed the world that then was, which he himself says was the Jewish world (Matthew 12:32). "This world" and the "world to come."

Now there is his answer to his question that he posed to me awhile ago. He said, "What is the world to come?" He says it is the Christian world, and I agree wholeheartedly. Hebrews 2:5 suggests it was at the point of arriving, because not unto the angels but unto Christ He put into subjection "the world to come, whereof we speak." The world to come - not under angels, but it would be under Christ, subjected when all things were brought under His feet. And of course it was in the process of being accomplished at that time.

That is why, friends and brethren, that we believe there was a fulfillment period. There are time statements to indicate when it would be, not just the earthly ministry, but also the spiritual ministry of Jesus through the Holy Spirit, till heaven and earth passes, till the end of all things, till the coming of Jesus, till the sounding of the seventh trumpet, and until that which is perfect is come. All of these things, we affirm, came within the time period specified by the inspired scripture. It was at hand, shortly to come to pass, and we have presented these time statements and do not want to be too repetitious and go over them again tonight. I would like for brother Nichols then, to stick with the affirmative. Perhaps, since this is the last speech coming up this evening, he will choose to do so. But anyway, we would like to have the affirmative presented first, and then the negative in strict relationship to the affirmative; not in anticipation of it.

Tomorrow night, Lord willing, we shall deal with the coming of the kingdom, the end of the world, the resurrection, the judgment, and some of the other things we have not been able to work in this evening, simply because brother Nichols will not stick with the affirmative. We have to press him to do it. We have to insist that he do it. Brethren, I came to learn truth tonight, not to win a debate. It doesn't matter to me how you leave feeling about Max King. That just does not matter to Max King. I am here to set forth the truth. I want

you to leave having the greatest advantage possible, to see both sides of an issue, and I am not going to hold out. I am not going to refuse to bring forth that which is my conviction. But I shall not be led by the negative. It is the place of the affirmative to lead. I am trying to lead, and I am hoping that he will follow. (Time called.)

6 NICHOLS' THIRD NEGATIVE FIRST NIGHT

Moderators, honourable Opponent, Ladies and Gentlemen. I have come to make the last speech of the evening; and I think I can speak twenty minutes as quickly as anybody! It may be that my Opponent will get the idea from these twenty-minute speeches that a "thousand years" is more than just two years! He has not told us yet what he believes about that.

He is in the affirmative—the labouring oar is in his hands! He is sup- posed to prove his Proposition, that five things took place back there in A.D. 70, which was over nineteen hundred years ago. He affirms that (1) Christ came, and He came the last time He will ever come. (2) The dead were raised, and that was the last resurrection there will ever be. In fact, he denies that our bodies, in any sense, will really arise from the dead. (3) He denies that there will be a judgment day for us. Oh, yes, the Bible tells us how we will be rewarded in that day; but according to him there is no such day coming to us! They had the judgment years ago, before we were born, according to brother King; and we are going to have no judgment or resurrection! I showed (but he paid no attention to it although I mentioned it in the last two speeches) that Paul said, "The times of this ignorance God winked at; but now commandeth all men every where to repent; because He hath appointed a day, in the which He will judge the world" (not just Jerusalem and Judaism, but "the world") "in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that he hath raised him from the dead." (Acts. 17:30-31.) My Opponent does not believe that doctrine.

Now I want to use a few more charts and then give attention to his speech in whatever time I have left.

THAT WORLD

'CHILDREN OF THE RESURRECTION' NEITHER MARRY NOR ARE GIVEN IN MARRIAGE NEITHER DIE ANY MORE

EQUAL TO THE ANGELS'

LUKE 20 ----------34-36

THIS WORLD

'CHILDREN OF THIS WORLD MARRY
ARE GIVEN IN MARRIAGE 'DIE' ONCE'
TRUE TO NOW -1973

(Chart 4)

I suggest here again that Jesus said, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20:34-36.)

THAT WORLD

IN THE RESURRECTION THEY NEITHER MARRY NOR ARE GIVEN IN MARRIAGE, BUT ARE AS THE ANGELS OF GOD
HEAVEN

Matthew 22 ----------23-30

THIS WORLD

SADUCEES
SAY= 'NO RESURRECTION'
ASK= 'WHOSE WIFE ?'
JESUS= 'YE DO ERR NOT
KNOWING THE SCRIPTURES
NOR THE POWER OF GOD'

(Chart 5)

The Sadducees had marriage, the men of this world had marriage before the flood, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." (Matt. 24:38.) They had

no warning; they did not know what time it would come. Jesus says they "knew not until the flood came and took them all away; so shall also the coming of the Son of man be." (Matt. 24:36-39.) The second coming will be like the flood. There is no prediction as to when it will be. Each century should have stayed ready for it.—Yet my Opponent thought I was afraid to examine Matt. 24!

He paid no attention to the fact that Jesus' speech goes on through the 25th chapter. (Matt. 24: l-to-26:1.) After saying his coming would be like the flood, He warned them to be ready, or to watch, continually till He comes. "For that day shall not come except there come a falling away first." (2 Thess. 2:3.) It would be put off until after an apostasy. The Lord will destroy Popery at his coming, at the end of the world, and the judgment.

Jesus opens up the 25th chapter of Matthew, after saying "all these things," still talking to the same audience, and says, "Then shall the kingdom of heaven be likened unto ten virgins" . . . etc. He closes that parable by saying, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:1-13.) You don't know when He is coming!—They did not know it in any generation, and we do not know yet. It is for our good that we do not know, for it will cause us to "watch." He gave some parables of servants who failed to watch to show that we might fail to be ready. (Matt. 25:14-30.) Peter said He might delay his coming, and spoke about the long suffering of our Lord being for salvation. (2 Pet. 3:15.) If He had come last year, people would have been lost, who have obeyed the gospel since last year. Our Lord's long- suffering might mean salvation; so don't get impatient. It took Him 4,000 years to get here the first time, after God said the seed of woman will "bruise" the serpent's "head." (Gen. 3:15.) They did not get impatient as far as we know. He finally, in the "fullness of time" was born of woman.

(Gal. 4:4.) But we have waited only 2,000 years till now. We have waited only half as long as they waited for Him to come after Adam sinned! Brother, you are gone down in defeat if you do not do better than you are doing in defending your Proposition! I thought surely you would not be so bold with it unless you could well defend your side of it!

In Matt. 25, Jesus gives the parable of the talents. When the end comes, the man who has not used his talents will be lost. (Matt.

24:1-to- 25:30.) There will be a judgment then. All will be judged according to the way they lived. A five-talent man, or a two-talent man—if faithful— will be greatly rewarded; the others will be cast into outer darkness.

I would like for brother King to tell us whether there is any hell at all, or not. He referred to Matt. 25:46: "These shall go away into everlasting punishment: but the righteous into life eternal." But, according to his doctrine, this referred to the destruction of Jerusalem, nineteen hundred years ago! Now where is the scripture that talks about "hell?" Where is the part that talks about "heaven?"

Brethren, you did not know it till now, perhaps, but you heard him talk about this earth being heaven! This is the only "heaven" there is! We are already in the "new heaven and new earth!" It came in A.D. 70! Brother King, Is there a "hell" . . . a real "hell?" No wonder people are being wicked wherever the no-hell doctrine is being taught: If he denies in this debate that there is a "hell," he is gone, world without end! And I dare say that this whole church, and this whole community that has been deceived by him, will throw him over- board—like they should! They ought not to fellowship a man who teaches false doctrine.

My Opponent's theory robs people of the "hope" of the coming of our Lord. (Col. 1:5, 23.) I will present scriptures later which talk about the hope of His coming. "Be not moved away from the hope of the gospel." (Col. 1:23.)

Jesus goes on in his speech which began in Matt. 24, and says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.) Jesus was looking forward to a time yet future. He had said not a stone would be left on another. They knew their enemies had no dynamite, no bombs, and no way of tearing down a temple like theirs, and getting every stone from off another. That would be the end of the world, they thought; and they wanted to know when that would be.

(Matt. 24:2-3.) Well, He answered their first question, about the coming war; and then He answered the next query: "But of that day and hour knoweth no man." (Matt. 24:36.) Nobody knows but the Father. The angels do not know. No man knows yet when He will come. (Matt. 24:36-to- Matt.26:l.)

Brother King thinks the Son did know, and that He told us all

about it—and that it happened back there in A.D. 70. He thinks Jesus gave us all sorts of signs of it, after Jesus tells us that he did not know anything about the time. Brother King is in a predicament on that, and then he thought I was afraid of him. I'm not afraid to examine the scriptures. I would be glad, if I am wrong about something, to find it out. I want the truth. I would rather have it than anything else in this world. There is not anything in this world equal to it in value.

Then, brother King mentions miracles, etc., and argues all prophecies have ended, just as miracles. Why, sure, miracles ceased; but there is no passage that says miracles would cease in

A.D. 70. If the apostles lived on till A.D. 96, and wrote then the book of Revelation, it would be inspired— and that would be a miracle.

He says Nichols will go out of business some day. That shows he does not believe the New Testament, or he thinks I am a sinner—one, or the other; because the New Testament teaches that I am not going out of business. My fleshly body will die; but my soul—my spirit—will not! "Absent from the body," I will be "present with the Lord." (2 Cor. 5:6-7.) Then when Jesus comes He will bring sleeping saints with Him. (I Thess. 4:13-18; Jude 14-17.) Yes. "At the coming of the Lord Jesus Christ, with all His saints." (I Thess. 3:13.) So He will bring them with Him in soul and the body will be raised. Therefore, the dead will be raised and be glorified. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ"—that's one class of saints—"shall rise first"—that is before the living saints get their change "in a moment, in the twinkling of an eye" (I Cor. 15:51-52)—and then "together" with them we will meet the Lord in the air:: "and so shall we ever be with the Lord." (I Thess. 4-13-18.

Jesus said, "I will come again, and receive you unto myself." He did not say, "You will receive me to yourselves;" but, "I will receive you unto myself; that where I am, there ye may be also." (Jn. 14:1-3.) So heaven is not down here.

Chart
No. 6

(Chart 6)

Christ said, "I go to prepare a place for you." He said, "I came down from heaven." (Jn. 6:38.) "What and if ye shall see the Son of man ascend up where He was before?" (Jn. 6:62.) He was up there before He was ever down here. Be- fore God ever made this old earth, He lived up there with God: "Glorify thou me with thine own self, with the glory which I had with Thee before the world was." (Jn. 17:5.) So He was with God Almighty before the world ever existed. This old world will go out of business; even the scientists tell us that the sun is giving off so many millions and billions of tons of heat that are not being replaced, and thus it will not be eternally in existence; but heaven will be. A billion trillion years from now, we will be there! If you have enough faith to go to heaven, why not show it? Be a Christian, and believe in Heaven!

Jesus is coming back, in the same manner as they saw Him go to heaven. (Acts 1:9-11.) He went away visibly, and will come in the same manner— visibly. Our brother King said plainly, that is not the way He is coming. John says, "Behold, He cometh with clouds; and every eye shall see Him: and they also which pierced Him." (Rev. 1:7.)

(Time expired.)

Thank you very much. I hope you will have a good night, and come back tomorrow night. I love brother King and appreciate him; and I hope he will be the great preacher of the truth that he has talents and character and quality to become and be.

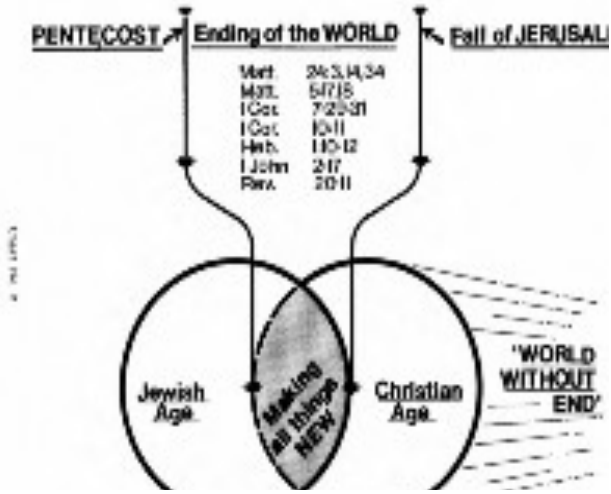
7 KING'S FIRST AFFIRMATIVE SECOND NIGHT

Brother Nichols, moderators brother Nichols and brother Beagle, brethren and friends; it's a pleasure to be back again this evening to continue our discussion of God's word. I express at this time my appreciation for the interest and the fine attitude that was manifested last night. As we said, it is always a privilege and a pleasure to engage in an open study of God's word, and 1 trust that we shall keep this just that kind of study. We are here to investigate and learn the truth, and I think that if we pledge our hearts and minds to this, it will be a profitable week for us.

I'd like to summarize the proposition that we are affirming concerning things that are to come to pass in the end-time. We referred to this last night as "eschatology," meaning the doctrine or the discussion of last things. I want to identify or define what we mean by last things. We have reference to the end-time of God's eternal purpose, as it was expressed through the prophets and the types and shadows of the law. We're speaking about things that would have their final and their ultimate fulfillment in Jesus the Christ, Who came that He might fulfill all things written in the law and the prophets - not to destroy the law, but to fulfill. He said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Then in Acts 3:19-21, we notice that heaven was to receive Christ until the time of the restitution of all things spoken by the prophets.

I think that in this discussion, misunderstanding of terms is one of the great problems that we face, and the time allotted, of course, is very confining for a good definition of these terms. I'll have a chart or two here that we shall use tonight, and maybe as we advance in the study they will be of some assistance in helping us to explain what we mean by such things as, "the end of the world." This seems to have been one of the sources of misunderstanding. By "the end of the world," of course, we are talking about the two worlds that we believe are basically involved in God's eternal purpose in the scheme

of things. We have them pictured here as the Jewish world or age, which is the meaning of the word "world" in Matthew 24:14.

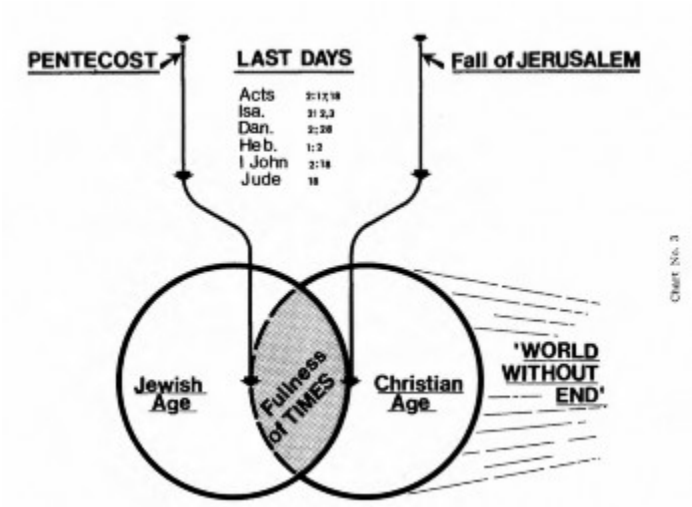


(Chart 2)

Then we have the Christian age which was "the world to come." We contrasted these last night in the terminology of the scriptures - "this world," and, "the world to come." Thus, when I am speaking of "this world," I am not speaking of the material world that we live in out here in everyday life. I am speaking of the world that Jesus had reference to in Matthew 12:32 which brother Nichols and I agree is the Jewish world. And when I speak of the "world to come," I am speaking of the Christian age that Jesus had reference to in Matthew 12:32 when He said, "in the world to come." And, again, brother Nichols and I agree that this is the Christian age. So, we are speaking of last things in the end-time of the Jewish world in the fulfillment, and therefore, in the preparation of "the world to come," where, I believe, we stand complete in Jesus, our spiritual heritage is full, and there is nothing more to come by way of fulfillment. Oh, yes, there is much for me to come, there's much for you to come, there is much for future generations, because this depends upon our personal initiative as we relate ourselves to this eternal purpose of God that now stands complete and fulfilled. I believe that every generation and every individual has the responsibility, then, of coming to the things that Jesus Christ represents to us, and receiving these blessings of God. So then, we are talking about the time of fulfilling as that time of the entire ministry of Jesus, and stressing especially that of the

Holy Spirit from Pentecost to the fall of Jerusalem - the time period of the fulfilling of "all things written in the law and the prophets." We'll deal more with this chart, maybe, later on.

Now, another chart that we have may help clarify the issue of the "last days."



(Chart 3)

What do we mean by the "last days?" I think a common conception is that the "last days" means: whenever it has come, whenever it is over, there's nothing else time-wise at all. This is not what we mean by the "last days." We place the "last days" in this period here - the end-time of the Jewish age; the time of transition; the time of fulfillment; the time of the development of that which was the design of the law and the prophets of the Old Testament, which brought the "world to come." So, we refer to the "last days" as did the prophet Joel: "In the last days I will pour out my spirit upon all flesh." What will happen? They will prophesy, they will perform miracles. This was to be in the "last days." We do not equate the "last days" with "the world to come." We do not believe that the Holy Spirit today exists in miraculous form. We deny the power to speak in tongues; we deny the power to prophesy by inspiration. We believe this is confined to the "last days" wherein that prophecy was applied, which is also the time period for the establishment of the kingdom. "In the last days the mountain of the Lord would be established in the top of the mountains; and all nations would flow unto it. This

is true, because the ministry of the Holy Spirit was to establish the kingdom in that time period of the operation of the Holy Spirit, the exercising of those gifts that were designed to fulfill all things that were to come. So this may help to clarify at least two issues, and we'll try to do more of it as we go along tonight.

Now, then, let us come to a summary of some of the things said last night in brother Nichols' final negative; things which I feel may have had some relationship to the affirmative. I shall not deal with the things that I feel are unrelated. If he wants to propose questions in the nature of an affirmative, I shall leave this for him during the last two nights of this discussion. He seems to have more questions than he has answers, and of course, it is always the duty of the negative to answer the questions of the affirmative. If you have noticed - and I call your attention to this - each speech last night, the first part, or a great portion of it, was taken up first in the action of an affirmative.

Now, remember. I presented the time statements of the Bible. I have a problem with this, you see, and brethren, all I'm asking you to do is to sit down and discuss it with me. I have a problem with these time statements in view of how I was taught the gospel of Jesus Christ in my early days. For example, every statement l can find in the Old Testament, and in the New Testament, whether it be in the gospels, in the Acts of the Apostles, in the epistles, or in the book of Revelation, that deals, for example, with the coming of Jesus, indicates it was going to be in that generation! The time"was as hand. (James 5:8). It was near. (Hebrews 10:37). "Soon - very soon," Jesus was going to come.

Brother Nichols said at FHC that if the Bible taught the soon coming of Jesus it taught falsely, because Jesus did not soon come. Well, he has to deny that passage of scripture, or else have an explanation that he has not come forth with; because it states "soon, very soon," He would come. And Paul wrote that nearly 2000 years ago.

So, we showed that in Matthew 24 the time was going to come in that generation. All of these things of the questions in verse three were going to have complete fulfillment within the span of that generation. Now, the only argument that I can find that he really presented against this was the fact that Jesus said, "Of that day and that hour knoweth no man." Therefore, he said, if this be true,

then Jesus could not give any signs concerning His second coming, because it was a day and hour that no man knows. Let us take a look at this reasoning, or this argument, of brother Nichols. First of all, I see three weaknesses in that position: (1). It pits Matthew against Luke, or Luke against Matthew, because Matthew says in chapter 24, verse 36, "Of that day and of that hour knoweth no man." Luke says it like this in Luke 17:30: "Even thus shall it be in the DAY when the Son of man shall be revealed." In THAT day, (He's talking about the same day) in THAT day let him that is on the housetop not come down to take his stuff out of his house, or he that is in the field to return. He's talking about the same thing that Jesus was, in Matthew 24:14-16. The same expression is used, which we normally and traditionally apply to the fall of Jerusalem. So we see here that he has a weakness in the position of that day referring to a day beyond the fall of Jerusalem in Matthew 24, when Luke places it in a different order in Luke 17. He did not deal with this, as well as Luke 21:31, when the kingdom of God would be nigh at hand in that day.

(2). His statements concerning the day of the Lord not being known. I believe, are based upon assumptions of his own which he cannot prove, or has not given proof for. I'm asking for it tonight. Assumption number one: He must assume that Jesus did know, then, the day and the hour that Jerusalem would be destroyed. He said He could not give signs of His second coming, because He didn't know the time. Well, He gave signs. Signs of what? Brother Nichols says signs of the fall of Jerusalem. That means then, that He had to know the day or the hour. I say this is an assumption on the part of brother Nichols. I fail to find proof of his assumption that Jesus knew at the time that He taught Matthew 24, the day or the hour of the fall of Jerusalem. Assumption number two: He must assume it could not be known at a later time. The proof he gives for this is Deuteronomy 29:29, "The secret things belong unto God." It's a day known only to God - Jesus doesn't even know. Then he documents this with Acts 1:6, "the times and the seasons which the Father hath put in His own power," it's not for you to know. What were the times and the seasons related to? THE RESTORATION OF THE KINGDOM TO ISRAEL! My question to brother Nichols tonight is this: Has the kingdom been re- stored to Israel? If so, can we know the times and-the seasons? If it hasn't been, tell me when it will be, and HOW it will

be. I think he is using proof, then, that is in the reverse. Because if the times and the seasons not known then, can be known later, maybe the same is true with the day of the Lord, that was not known then, but could be known later.

The third assumption that he must go on is this; that something that is not known at one time cannot be known at a later time. Notice the present tense: "no man knoweth." Jesus did not say that no man could ever know, but no man KNOWETH! But He told the apostles, "Ye shall receive power after the Holy Ghost is come upon you." For what purpose? To know things you don't know now! That's the purpose! "To guide you into all truth."

And then, the other assumption he must go on is this: that day and that hour which no man knows would preclude all other time statements or periods such as "this generation." Thus, he said it could not be in that generation because Jesus didn't know the day or the hour. That will not stand, brethren. I might say to brother Nichols tonight: "Brother Nichols, I'm going to come down to your place next month." He'll say, "What day, brother King?" I'll say, "I don't know." Now, does he know the day that I'm coming? No. I don't know at this point. Does he know the approximate time? Yes, I said "next month." Now, this is exactly what we have here in Matthew 24: "of that day and of that hour knoweth no man," but "this generation shall not pass till all these things be fulfilled." (3). The third weakness I see in this is that his own assumptions are later contradicted by his own application of scripture. He said last night, "I can't quote Daniel to know when Christ comes, because that would be to quote Daniel to prove what Jesus said you can't prove, for He says no man knew." Thus, I can't use Daniel to show that the Ancient of days was to come in the days of the fourth beast, because of that day and that hour knoweth no man. But Daniel was not dealing with the day and the hour; he was dealing with the generation of the fourth beast. That's what Daniel was talking about.

Now, he said, "Paul wrote to the Thessalonians and said, the day of the Lord was not at hand." Let me ask him this question tonight: How did Paul know the day of the Lord was not at hand if he didn't know the day or the hour of His coming? Did Paul know more than Jesus? How could Paul know this? Furthermore, he said. "Paul taught them that before Jesus could come, there would have to be a falling

away, or an apostasy. How did Paul know this if he didn't know the day or the hour in which Jesus was coming? Another question: if James didn't know the day or the hour that Jesus was coming, how could he write about eight years later and say in chapter 5:8, "the coming of the Lord is at hand?" Did James contradict Paul? Paul said it was not "at hand," and the original Greek there means, "having already set in," which created a disquietude among the Thessalonians. Why? It ought to be a joyful day when Jesus comes. Why were they disturbed? Because they knew it was to be preceded by a tribulation period, as prophesied by Daniel. They must battle with the beast in that end-time period of the 70th week of Daniel, and the first half of it in, particular. The tribulation of Jacob. They knew this, and because they thought the day had already arrived, they were disturbed. They knew they were going through trials. Fiery trials. Tribulations. Paul comforted them by saying the day of the Lord has not already set in. But how could Paul know this, if, of that day and that hour knoweth no man? I believe they had some idea, because they received power from the Holy Spirit to guide them into all truth.

Paul wrote the Thessalonians in the first epistle and said, chapter 5:4, "But ye brethren, are not in darkness, that day should overtake YOU as a thief in the night." I've heard it said repeatedly by preachers of the gospel that Jesus Christ is coming as a thief in the night, and they apply that universally to everybody. Paul didn't do it. And I can't do it. He told the Thessalonians that they were not in darkness that day should overtake THEM as a thief in the night. Oh, yes, it was going to overtake the enemy. Why? That's not hard to figure out, is it? It was going to over- take the enemy as a thief in the night. All right, these are some of the problems.

The next inconsistency is, he affirmed that no one generation knows when the second coming of Christ would be, and that God wanted it that way. He said, "If He told them it would be after 1973, then all the people of the different centuries would not have been looking for Him until now. Thus, they would be out here serving the devil." So, he's trying to get us to see that no one knew in the first, second, third, fourth, or the fifth centuries. God wanted them looking for Him any time, in all those times. But, according to his own evidence against my affirmative on the time statements, after John wrote Revelation chapter 20 they could have known that Jesus

wasn't going to come for at least 1000 years - and maybe 2000 years - he's not sure which—because the saints were to reign 1000 years, a LITERAL 1000 years, before Christ came. The saints should have known then, not to look for the coming of Jesus until at least 1000 years were over. So by his own evidence, he contradicts what he affirms in another place.

He's in trouble here. He's already taken the position of a literal 1000 years, and now he wants me to come and help him out. He wants me to tell him what that 1000 years is all about. And. Brethren, that's HIS problem. That's not my problem. I'm going to let him wrestle with it awhile. I believe that's his problem. That's the very position that the premillennialists take. They say that 1000 years is a LITERAL 1000 years. They do it to avoid some time statements in the Bible! I'm worried a little bit. I'm afraid brother Nichols is going to go in the direction of pre- millennialism in order to escape the force of these time statements of the scriptures. I hope he doesn't do it. But this is the very thing that he has gone to, in order to keep "at hand" meaning something besides "at hand." Now, had this been true, certainly Paul could have written to the Thessalonians and told them, "Don't worry, not only must an apostasy take place before Jesus comes; why, He's not going to come until after 1000 years."

Now let us go to the manner of Christ's coming. Last night we dealt with the time, and tonight we're going to deal with the manner, and brother Nichols introduced this last night in the negative. Let me read a few quotes and then we shall introduce the chart if we have time before the next affirmative. He said last night, concerning some of these things, "let's go back and see something that he said (that is, what I had said); first of all, he described the destruction of Jerusalem, and referred to the fact there would be, as he admitted, an invisible coming of Jesus." I did not say that last night. I do not admit that, and I will not have you believe that. That is not on record. He goes on then, to Acts chapter 1, verses 9-11, and talks about this SAME Jesus coming, shall come in LIKE manner, and The says, "Brother King, you don't believe it. You can't believe it- that He s coming back in like manner as He went away - and believe your doctrine, for it denies it. As he said awhile ago, it would be an 'invisible coming.' [Nobody had seen Him."

I don't hold that position. I hold the position that he's coming as

He went away. I hold the position that He's coming in a visible way, and we're going to notice how. Now, I'm talking about the sense in which the scriptures use it, in the time period that I'm affirming, in the fall of Jerusalem, in the destruction of Jerusalem.

Now, I'll introduce a chart that we're going to work from a little while this evening.

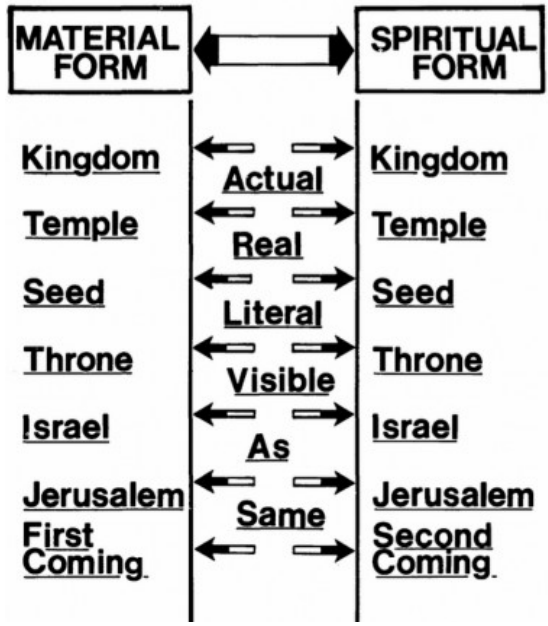


Chart 4)

Here we have two realms. We have one listed as the material form of things, and the spiritual state of things. Over here we have words that brother Nichols has been using in this debate, and in other discussions of this material: "actual;" "real;" "literal;" "visible;" "as;" "same." Now, then, he wants to apply all of these terms to the material realm, to the literal realm as he refers to it, and deny that they apply to the spiritual, and I'm going to challenge that tonight. I affirm that the spiritual realm is just as actual and just as real and it is just as literal and visible, and as much like this, as can be. In fact, I think it's more real. I wouldn't trade this (spiritual) for this (material) for anything. I like where I am tonight, spiritually. I wouldn't trade it. We're going to define these words, then, and we're going to show how, be- cause something is in spiritual form, the actuality of it is not destroyed, nor the reality of it, and it is literally true, in that

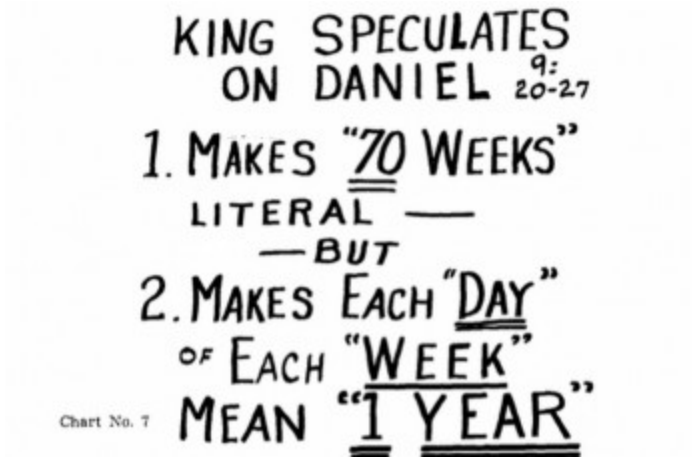
definition of it. Some- times "literal" can be applied to material things, yes. It is also applied to some things that are in strict harmony and relationship to the truth. So, we're going to show that this realm over here (spiritual) is no less literal, or real, or actual, or visible than this realm over here (material). Now, some people may have trouble seeing this, but it can be seen. God made it possible for us to see it. For example, can you see the kingdom? The Jews had a kingdom in outward form. Can you see the kingdom that came in fulfillment of this kingdom, and is it the same kingdom? Can you see the throne of David? They could see it back there. Can you see it now? I believe you can. Is it the same throne that David had? I believe it is. THE SAME THRONE. Not a different one. The same one. The tabernacle that was raised up, or that was going to be raised up in the days of old. Amos said AS in the days of old, just like the days of old.

(Time called). Thank you.

8 NICHOLS' FIRST NEGATIVE SECOND NIGHT

Moderators, brother King, Ladies and Gentlemen: I greet you in the name of the Lord. We continue our study this evening of the Proposition that was read at the beginning of this session. It affords me great delight to have an opportunity to teach and defend the divine truth of God's word.

We call attention to the fact that Brother King is in the affirmative. He seems to have forgotten that—last night, and tonight. He is continually reproaching me for not taking the lead. He thinks I should explain the thousand years that was introduced, which I asked him to explain. He, in his teaching, explained the thousand years as being about two years



(Chart 7)

He explains the "seventy" weeks of Daniel as being literally "seventy;" —but the "weeks"—each day of each "week" means a year! He has home- made rules of interpretation! And it doesn't come out even, the way he figures it—as has been shown in a review of his book.

Then, he refers to Matt. 5:17-18 as proof of the time when the Scriptures would be fulfilled. Jesus said, "Think not that I am come to destroy the law, or the prophets"—that is, to run roughshod over the law, under which He was living. The Bible tells us that He was "made" or born "under the law, to redeem those which were under the law." (Gal. 4:4-5.) He did not come to run roughshod over it, or to ignore it; but to "fulfill" it. And He did fulfill it! When He had fulfilled all things that were written of Himself, then they took Him down from the cross and buried Him.

(Acts 13:29.) He did not violate the law and its moral requirements; He fulfilled it. He said. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Nothing else can take the place of the fulfillment of the law. When He fulfilled it, He took it out of the way. Col. 2.14 states: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to His cross." Eph. 2:12-14 says: "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new-

man, so making peace; And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Thus He abolished it, and broke down the middle wall of partition between Jew and Gentile, and took it out of the way. (Col. 2:14.) "We are delivered from the law, that being dead wherein we were held." (Rom. 7:6.) So, they were delivered from the law at the cross—not in A.D. 70! They were no longer under it. He said, "Ye are not under the law, but under grace." (Rom. 6:14-15.) And that was before A.D. 70!

God said in prophecy, "I took my staff, even Beauty, and cut it as- under, that I might break my covenant which I had made with all the people. And it was broken in that day." (Zech. 11:10- 13.) It was broken by God Almighty in the very day that Christ was crucified. (He ignored this argument!) Isaiah (24:5) says, "They have . . . broken the ever- lasting covenant." When they broke it, He was under no obligation to carry out His part of it; but, He did so, as a matter of mercy and favour, until the proper time. They had broken their part of the covenant: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this is the covenant that I will make with them

. . ." (Jer. 31:31-34.) He prophesied of the New Covenant because they had broken the Old Covenant; and it was His plan to give us Christianity. When sin entered into the world through Adam, God struck out for Pentecost—a journey of 4,000 years. And they did not get impatient, it seems, in looking for Christ to come. We have waited but about half that time for Him to come back. Brother King paid no attention to my argument on that last night!

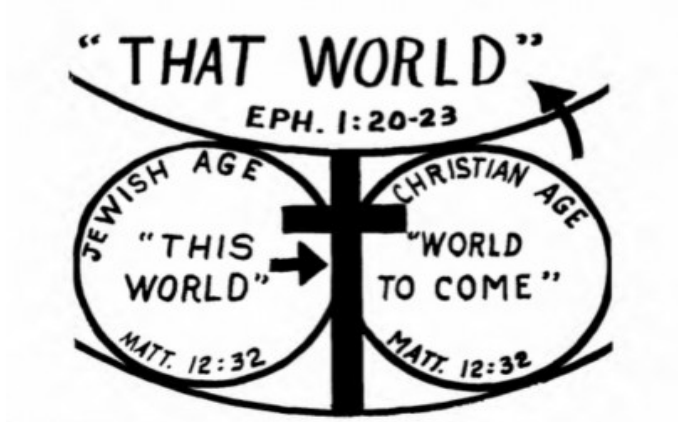
The heavens must receive Christ until the "restitution of all things." (Acts. 3:19.) Well, one of them will be that at least one thousand years, plus a "season," will precede the coming of Christ, the resurrection of the dead, the judgment, the end of the world and the destruction thereof, and the coming of the new heaven and the new earth. (Rev. 20: l-to-21:l.)

There is the thousand years in which Satan is bound, and then He is loosed a little season. The thousand year reign of the Saints may

have been simultaneous with the binding of Satan. But he says, this proves that I am in danger of embracing Pre-millennialism! If I am in danger of Pre-millennialism for believing the Bible, then, Brother King, do you believe the Bible? Do you believe what it says about the thousand years? If so, then you are in danger of Pre- millennialism! If you are not in danger, and I am, then it will be because you don't believe the Bible, and I do!

The thousand years (plus) precedes the coming of Christ, instead of follows it, as taught in Pre-millennialism. It is presented there (Rev. 20) before the coming of Christ—before the resurrection of the dead—before the judgment—before the end of the world—and before the coming of the new heaven and new earth. I am in no danger of Pre-millennialism at all! I have debated Premillennialists; and stand ready to defend the truth against their heresies any time, for they put the thousand-years' reign off till after the coming of Jesus.

My Moderator thought I misrepresented my Opponent last night when I spoke of his saying that Christ "came" in Acts 2. Well, I listened to his speech on the recorder, and he almost said that: but perhaps I did misunderstand him. I believe He did "come" in a way on Pentecost. I'll give you that reason, later.



hart No. 8

(Chart 8)

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:32.) Brother King said that the "world to come" was not heaven, not a "world" after the one we are now in. In this passage, that

is right! Jesus, during the personal ministry, included the Christian age as well as the Jewish age in this passage. He said it would not be forgiven in "this world" (the Jewish age), neither in "the world to come" (the Christian age).

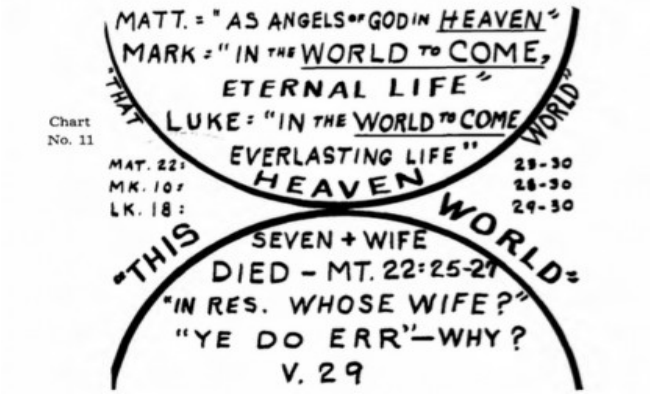
(Chart 9)

However, in the Christian age, the apostle Paul said that when Christ ascended on high, God set Him at His right hand, "far above all principality, and power, and might, and dominion and every name that is named, not only in this world" (the Christian age, in which Paul was writing)—"not only in this world, but also in that which is to come." Eph. 1:21.) There was another "world" to come after Paul was writing, in the Christian age. Does brother King believe the Christian age is the last "world?" Let him deal with this.

(Chart 10)

From the Jewish age, Jesus looked forward to a world to come, and looking up to that world He said, they will neither marry, nor be given in marriage, and ". . . neither shall they die any more." Lk.

20:34-36.) This shows Jesus was not referring to the Christian age, the one in which we live; for people are dying in this age. People also marry, and are given in marriage, now. In the context Jesus said we do marry in this world, and are given in marriage, etc. But He says in "that world" it won't be this way. Brother King does not believe there is to be any such "world" as that! He thinks the only "world" there is, is down here where we now marry, and are given in marriage.



(Chart 11)

Jesus says, ". . . in the world to come, eternal life." (Mk. 10:30.) Again, he looked up to that "world" and said, ". . . in the world to come, life everlasting." (Lk. 18:30.) So there it is: we will not die up there; but we do die down here!

Isaiah (2) mentions the "last days," or last dispensation. Peter said on Pentecost, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days. . ." (Acts 2:16-17.) Joel said, "It shall come to pass in the last days." What? "I will pour out of my Spirit upon all flesh." And Peter said, "THIS is that which was spoken by the prophet Joel. . ."—not something that will happen down yonder in A.D. 70 and afterward! But "THIS"— what was happening right there on Pentecost— "is that which" was to happen in the "last days." So, the "last days" includes Pentecost. The church was to be established in the "last days" (Isa. 2:1-4; Mic. 4:1-2, 8)—not in the Jewish age before the cross. Pentecost was the beginning of the Christian age of the world, the "last days" so far as this earth is concerned.

My Opponent says James 5:8 speaks of the time as "at hand." Yes, but if "one thousand years" (in Rev. 20) means only two years,

then "at hand" (in James 5:8) might mean only five minutes! He tries to cram a thousand years into two years! Jesus is the author of the statement through the apostle John, that Satan would be bound a thousand years, and then he would be loosed a little season. And the saints reign a thousand years. (I read Rev. 20 last night to you, the whole chapter.) Some time after the thousand years (plus), the Lord will come, the resurrection will take place, the judgment will take place, then the world will be destroyed, and the new heaven and the new earth will come—all in this order there.

He says Paul (2 Thess. 2:1-12) and James (5:8) contradict each other; and he demands that I harmonize them. He is in the affirmative; let him harmonize them. He brought up this supposed 'contradiction'—why didn't he handle it? Oh, he would like to have someone to do his work for him! He forgets that he is in the affirmative. I hate to have to remind him of all this; but tonight is his last chance to be in the affirmative. He has assumed the labouring oar!

I say again, that the thousand years which precedes the coming of Christ (in Rev. 20:l-to-21:1) was after the book of Revelation was written. He claims the book of Revelation was written just a little while before A.D. 70. (I looked in his book for the statement, and I may have found it in Foy Wallace's book, instead of his; if I did, I apologize for saying brother King claims it was written in

A.D. 68. It seems that he thinks it was written in the early 60's. But before Christ comes, there is a period of a thousand years (plus) in there—which brother King crowds into about two years! That is the way he deals with 'time' statements!

Jesus said, "This generation shall not pass till all these things be fulfilled." (Matt. 24:34.) But, referring to their last question, about His "coming" and "the end of the world," Jesus says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only"

(Matt. 24:36); and Mk. 13:31-32 says the "Son" did not know. Then He said, speaking of that day, it will be like Noah's flood: "they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away." There was no prediction as to WHEN the flood would come. You could not blame them for not knowing; there were just no signs to signify the time.

And Jesus said His second coming will be like that. (Matt. 24:36-39.) But the destruction of Jerusalem was to be more like a fig tree: you could see the time drawing nigh by observing the buds of the tree, and such like.

Brother King refers again to Matt. 24:36. He said Jesus did not know at that time, but He knew later. I challenge him to prove that! That is purely his wild, reckless assertion. God wants people to be reverent toward His word. He said, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66:2.) A man is not "trembling" at the word of God who will say that Jesus did not know then - but He knew later! Jesus said only the Father knows the time.

Then brother King quoted from Acts 1:6; but he ignored the quotation I made from Deut. 29:29: "The secret things belong unto the Lord our God: but those things which are revealed belong to us and to our children forever, that we may do all the words of this law." So God holds certain things to Himself.

If God had revealed the time of Christ's second coming, and it was to be in the first century, and he has not yet come, then the people would have lost faith in Him! But Paul says that the time was not at hand. "For that day shall not come, except there come a falling away first." (2 Thess. 2:1-3.) But brother King said Paul knew the time, or he could not have written that. No, that is not true. I do not know when I am going to die; but if I could know that I will be alive tomorrow, that would not prove that I do know when I will die. I am 81 years old; I do not know when the time will come—I am not worried about it; I am willing and glad for the Lord's will to be done, whatever it is.

He speaks of the signs, etc., preceding the destruction of Jerusalem. Yes, but Jesus said there would be "no sign" given of his second coming. "For as the lighting cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be." (Matt. 24:27.) Lightning does not give you any sign preceding it, as to when it is going to flash, so you can get out from under a tree and not be killed by it. Thunder follows it; but thunder does not precede the lightning as a sign, or as a warning. Jesus said, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." There would be no sign

of his coming.

In the same discourse, Jesus goes on and gives the parable of the virgins, and says: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." (Matt. 25:13.) Then He starts the parable of the talents, and rewards them according to their works (v. 14-30.)

Last night my Opponent said God still is judging individuals. Where did he get that idea? Is that predicted in the Bible? He has been telling us that all Bible predictions have been fulfilled! They were all fulfilled back there in A.D. 70! No Bible prediction is still standing now! Hence we do not have any promise that God is going to reward us according to our works, according to him!

My Opponent said Jesus "later" knew the time. Well, they did not know when the flood was coming. (Matt. 24:37-39.) Jesus said, "So also shall the coming of the Son of man be." (V. 39.) This has kept people watching in the first century, second century, third century, and if He should delay His coming—and He gave some parables indicating that He might do that very thing. Peter says "the long-suffering," his patience, in other words, "the long suffering of our Lord is salvation." (2 Pet. 3:15.) "One day is with the Lord as a thousand years, and a thousand years as one day." (V. 8.) If He had planned to come back at a certain time. God is in no hurry, like men get in a hurry.

Our Brother said Paul knew the time. I challenge him to prove that Paul knew the day and hour! That very apostle foretold that the Papacy would arise first, "whom the Lord shall destroy with the brightness of His coming." Every scholar I know among us believes that "The man of sin" (2 Thess. 2:3) refers to the Papacy! And it is not destroyed yet. It will be here when He comes, (v. 9) But if He had come in the first 500-600 years, there would not have been any Pope for him to destroy. (Of course, they did not understand this.)

Then brother King refers to the book of Daniel in connection with Matt. 24. Well, Jesus knew the book of Daniel: and He said He did not know when the coming would be. Brother King admits that Jesus did not know at that time; but He knew the book of Daniel at that time; therefore, from the Book of Daniel it is not possible to know when the time will be! Jesus said it will be like the flood, the time of which they "knew not." (Matt. 24:39.) Brother King is as

wrong as a man can be about this.

My Opponent makes no distinction (in Matt. 24) between the destruction of Jerusalem, and the second coming of Christ. After Jesus had already told about the destruction of Jerusalem, He said, "When the Son of man shall come in His glory, and all the holy angels with Him . . ." He will gather ALL NATIONS together. He did not do that in A.D. 70 at the destruction of Jerusalem. "Before Him shall be gathered all nations: and He shall separate them one from another." (Matt. 25:30-31.) In v. 41, Jesus said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

My Opponent has not told us yet what he thinks about hell! Then, "These shall go away into everlasting punishment: but the righteous into life eternal." (V. 46.) There is the end of the world; there is the final coming; and it is all after the destruction of Jerusalem is fulfilled—some- thing Jesus did give signs about.

(Time expired.)

Thank you very much.

9 KING'S SECOND AFFIRMATIVE SECOND NIGHT

As we get ready to go into the manner of the coming of Christ, let me first call your attention to what seems to be another communication gap between brother Nichols and myself. I'd like to make it as clear as possible, so we each can discuss these issues in your best interest. This is concerning the last days, and the two worlds that we are dealing with in our pro- position. My affirmative is that the last days refer to the closing period of the Jewish age during which all the things written in the prophets and the law came to a state of complete fulfillment, at the end of which there was a complete separation between the two Israels in the providential judgment of God, as enacted upon the physical Israel, as well as bringing into power and into force the spiritual qualities and spiritual identity of the new Israel. Now, this is what we're talking about when we're talking about "this world" and the "world to come." Brother Nichols feels that in the "world to come" where Luke said in chapter 20, that they would neither marry nor be given in marriage, that this poses a problem for me in view of this concept of the two worlds. I feel that his concept of the "world to come," that is, the Christian age, is not harmonious with mine.

He may not agree with it, which is his privilege, but I want YOU to understand my thinking, and then you may be in a better position to help me. I got into this world without marriage; In fact I got there even before I got married.

(Chart 2)

I became a Christian before I married my wife. The Jewish world, if you remember, was propagated by fleshly descendancy from the fleshly seed of Abraham, and necessitated marriage, and the giving in marriage to propagate that world. This world (pointing to chart), is not entered by flesh and blood birth. It is not entered by the processes of marrying and giving in marriage, but it is entered by spiritual rebirth, and that's how I got there; and that's how I'm staying there; and that's how I PURPOSE to stay there. I can be there as a single person, so far as the physical aspect of my life is concerned, or I can be there, as a married person. But so far as marriage in the flesh is concerned, it has nothing to do with my getting into that world or my staying there, unless of course, it would be in accepting the responsibilities that are added later on in that physical realm. Now, this is what Jesus is talking about, "they neither marry nor are given in marriage, neither do they die any more."

Now, this may shock brother Nichols, but I don't anticipate dying, because of the fact that I'm going, to the best of my ability, to keep the sayings of my Lord Jesus Christ. And He gives the assurance that, "if a man keep my sayings he will never taste of death." I'm going to do my best to keep from tasting death, which shall be accomplished if I remain faithful and true to the sayings of Jesus. Jesus said, "I am the resurrection and the life:" - not just the cause of it, that's what He is. "I am the resurrection and the life: he that

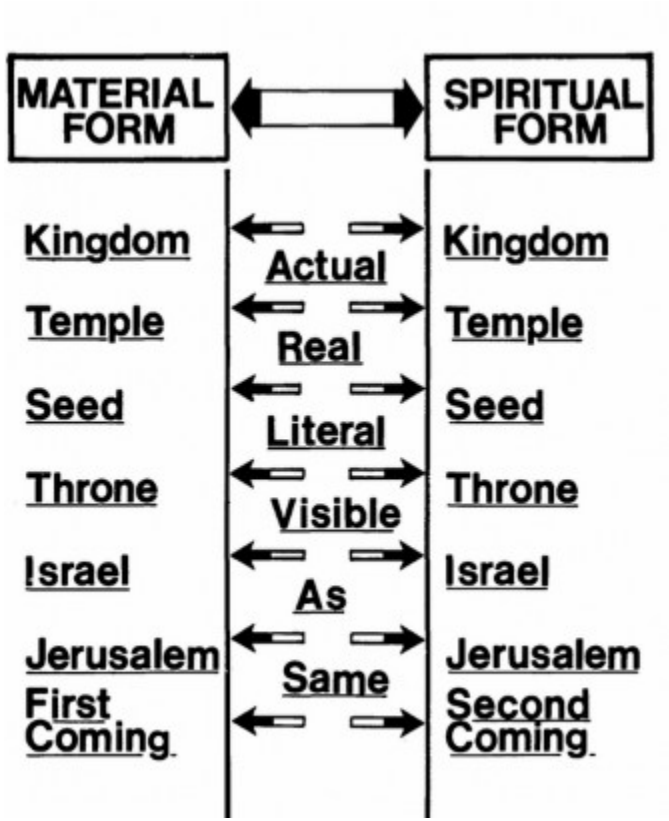
believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die. Believest thou this?" I do. I'm not talking about the fleshly state. I'm talking about the "world to come" in scriptural language, which I'm in now, which is ETERNAL, world without end. I read it to you last night, Ephesians 3:21, "Unto Him be glory in the church throughout all ages, world without end." Where? That's the world. What world are we talking about? What world is in God's eternal purpose? Did He picture in the old Jewish system a physical world to come at the end of that system? I say NO! I say the world that God pictured and foreshadowed was the one that came under the gospel of Jesus Christ: the one promised to Abraham and his spiritual seed; the one that is entered by spiritual birth; the one that has life everlasting in it. The ETERNAL kingdom! That's where I stand tonight, brethren. I believe in eternal life in Christ Jesus. I'm not teaching impossibility of apostasy. I believe in eternal life. Located where? IN CHRIST JESUS! That's where you have to be to have it: that's where you have to stay to keep it, and of course, that is a challenge, and a most interesting one to all of us.

So, I feel that, that might be a communication gap. If brother Nichols understands this, fine. Whether he believes it or not is up to him. I'm not here to try to make him believe something that I believe simply because I believe it, and that is true of anyone else. I have never, never used force or pressure like this, and brethren, I shall not. I have an obligation to set forth my teaching and my views, and to study them in light of the scriptures, but certainly I'm not going to force them upon you or anyone else.

I believe you misunderstood. I did not say, or did not mean to leave the impression, that Paul knew the day or the hour of the coming of Christ. The argument was, if knowing the day or the hour precludes the giving of the approaching of it time-wise then certainly Paul should not have known it was not at hand, or James should not have known later that it was at hand. I didn't say that they knew the day or the hour, but they knew something about it that made them know at one time. Paul knew that it was not at hand, and eight years or so later, James knew that it was at hand. That was my argument. His argument was, because Jesus didn't know, He couldn't give signs, and I do not agree with that.

Now let us come to what I feel to be a very vital part of my

proposition - time and manner. I have established the time element, I believe, and I'll let the arguments given by the negative stand for your judgment and your investigation. Let us now go to the manner of it, because I believe this is a more vital theme. I said awhile ago that these things over here are just as actual as these things over here.



(Chart 4)

The kingdom over here is just as real as the kingdom was over here. If anything, it has a greater value to it. Why, no one would argue with that. It has a greater REALITY to it, because of the state it is in, because of the nature! And the characteristics that it has taken upon itself.

Now, let us read a few statements from brother Nichols. First of all, this past February I listened to him at the Freed-Hardeman Lectureship , and he said in his book, "I challenge anyone to show that Jesus Christ came visibly in A.D. 70. He did not come visibly."

Well, I'm going to show you tonight that He did. Jesus said, "then shall they SEE the Son of man COMING" (Matthew 24:30). What did He say they would do?

SEE. What does "see" mean? Jesus said in Matthew 16:28, "Some of you standing here shall not taste of death till ye SEE the Son of man coming." That's visible. To "see" is to make something visible, and so I affirm the VISIBLE coming of Jesus Christ in the destruction of Jerusalem. And I affirm the ACTUAL coming, and the REAL coming of Jesus Christ in the destruction of Jerusalem. He says, "when He says He is coming, that means literally, actually, visibly He is coming" - that is, he says that's what Jesus meant. Why, I believe that's what He meant, too. There's no difference between brother Nichols and me on that.

Then, he said in his lecture book, pages 11, 12, "some are now denying that Christ or any apostle or any other New Testament writer promised anywhere that Christ would really and visibly come a second time." I don't deny this, and I don't know of anyone else that does. I affirm that Jesus came REALLY and TRULY and ACTUALLY and VISIBLY the second time! I affirm it on the basis that because something is in spiritual form, this does not remove it from the state of ACTUALITY or REALITY or VISIBILITY, unless you have your sight in the wrong direction.

Some of the Pharisees and Sadducees had a problem "seeing" in their day. Jesus said, "Seeing they see not." But He pronounced a blessing upon His disciples because He said, "Blessed are your eyes for they see." What did they see? They didn't see these (material) things (chart). They saw spiritual things beginning to unfold before their eyes. That's the kind of sight that Jesus pronounced a blessing upon. Brethren, that's the kind of sight that I'm trying to set forth in this proposition tonight. That's the sight that I want! Because no man can take that sight from me. No man can destroy a temple and remove this sight from me. No man can destroy these spiritual realities over here (chart) that have come in the fulfillment of the law and the prophets; therefore, that's the realm of sight we are dealing with.

I want to read to you a few statements taken from other men. First of all, Dr. J. D. Bales, in his latest book, published 1972, Prophecy and Pre-millennialism, one of the greatest I've read. Everyone should

have a copy of it. That doesn't say I endorse everything in it, but he's doing some really good thinking in that book, brethren. Brother Bales said, under the title, "Literal To Be Actual:" "In other words a prophecy does not have to be literally fulfilled in order to be actually fulfilled. Christ does not have to reign on David's literal throne in order to reign on the actual throne which David's throne typified in promise." Then he quoted from Foy E. Wallace, Jr. in his book, God's Prophetic Word, page 169: "The word literal means 'according to the letter,' not metaphorically. It is sometimes confused' with the word 'actual.' A thing may be actual and not be literal. Isaiah said Christ would be the shoot and the stock and the root of Jesse. Was Jesus a literal root, a literal stock, a literal shoot? Thus, when figurative language is used in prophecy or any other type of passage, it has an actual meaning, but not a literal meaning. When the meaning is couched in figurative language, one misses the meaning if he interprets the passage literally instead of figuratively." Then on this subject, this is what Monroe had to say (Clayton A. Monroe, in his book, The Kingdom and Coming of Christ, as quoted by J. D. Bales in his book, pages 38, 39): "On this subject, Monroe has said that 'the distinction that some make between the spiritual and the literal is not well founded. The spiritual is just as literally true as the physical and the material. It is perfectly correct to contrast the literal and the figurative or the physical and the spiritual.) Listen. 'Figurative language is used in scripture to describe and explain BOTH the physical and the spiritual. It is just as literally true that

Jesus was exalted to the right hand of God to be a prince and a Saviour, as it is literally true that He was born of the virgin Mary.' " I believe that is a very sharp and clear picture of what we're trying to get across tonight. This state of spiritual things does not remove the application of such terms as "actual," "real," "literal," "visible," or "same," or "as." The tabernacle of David was to be raised up AS in the days of old, and the thinking of the premillennialists is: in order for that prophecy to have a valid fulfillment it has to have a material form. I deny this. It can be "as in the days of old," in spiritual form, the same tabernacle being raised up in spiritual form, and be "as in the days of old." Here's where we have a breakdown in coming from the physical to the spiritual under the New Covenant. I believe, brethren, we have a problem here. With all my heart I believe it is a

problem.

The same goes for the throne of David. The throne of David is the same throne today. Christ is on David's throne; but is He on a literal, that is, a material throne, using it in that sense? No. But He's on David's throne. At least Peter thought He was on David's throne. I have the quote from Acts 2:30: "Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his (David's) throne." And Christ was raised up to sit on the throne of David. Now is it the same throne? Yes. That's what the angel said in Luke 1:32: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David." The throne of David was going to be given to Him. "And he shall reign over the house of Jacob forever; and of His kingdom there shall be no END." Even 1 Corinthians 15:24 doesn't end it, as we'll notice later. There'll be no end to it (Luke 1:33). So, it is the same throne; the same seed of Abraham.

Oh, you may say it's in different form. Yes it is, but it's the same. The SAME Jesus that ascended into heaven is going to come. Is He going to come in the same form in which He ascended into heaven? Will brother Nichols affirm that Jesus went into heaven in a flesh and bone body? Will he affirm that's the body He's going to come with? Or will he affirm that He went into heaven in a glorified body of some kind that was to be His permanent body, and that's the body He's coming with? I think he should let me know which one of the two views he would take. Two years ago he said we're going to be raised in the likeness of the Lord's resurrection and then turned around and said it won't be a flesh and bone body like His. Well, I agree that we're going to be raised in the likeness of his resurrection, but if it isn't a flesh and bone body like His, then you can see that something can be the same AS but in a different FORM and in a different STATE. That's the point we're trying to get across, brethren, in this whole series of studies - a different form and a different state. Our pre-millennial friends and brethren have not seen this, and will not see it until we begin to see it more clearly than we have.

Now, with reference to the kingdom, Jesus said to Nicodemus, "Unless you're born again, you cannot see the kingdom of God." Now suppose Nicodemus were born again, could he see the kingdom of

God? I believe he could. I believe Jesus meant what He said to him. He could see it. And if you SEE something, it is visible. And if it isn't, why isn't it? Now, this is what we're talking about tonight when we speak about "coming as." "The same" Jesus will come. I believe He came. It is just as literally true that Jesus was to come in the clouds of heaven with great power and glory at the right hand of God as it is literally true that Jesus ascended in bodily form in the clouds into heaven. That's what Jesus told Caiaphus: "You'll see the Son of man coming in the clouds of heaven in power at the right hand of God."

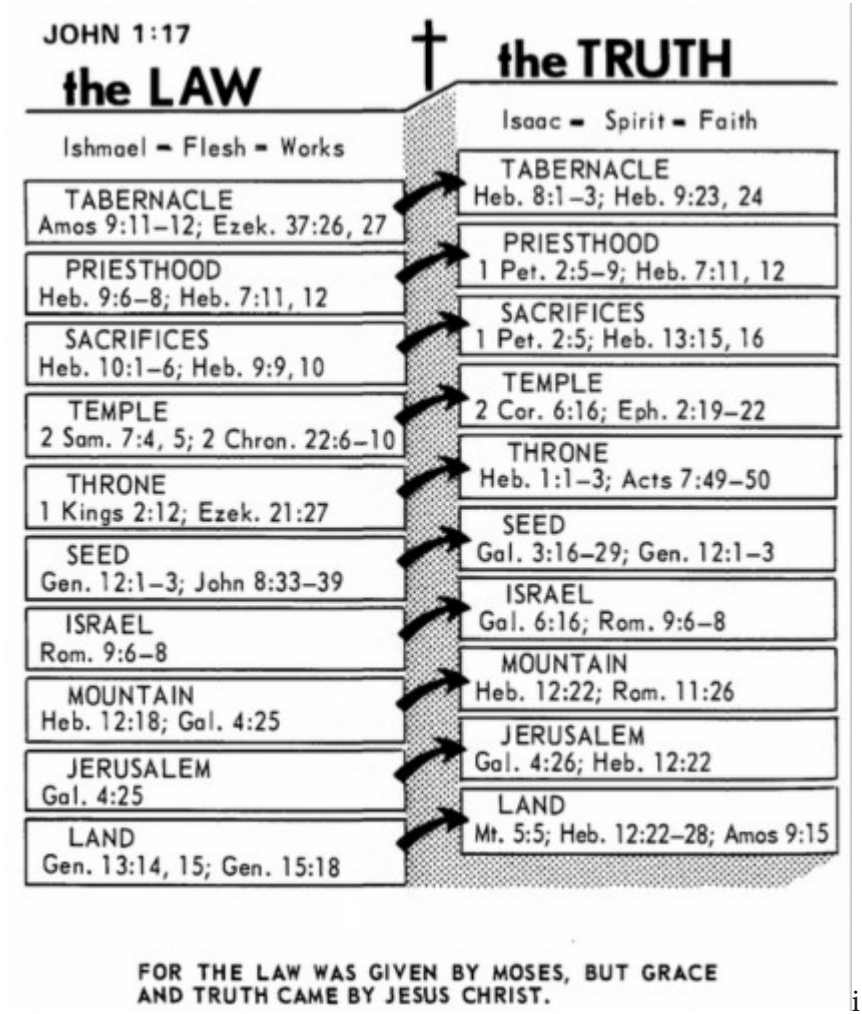
Brother Nichols said those clouds are literal. Will he take the right hand of God in material form too - in literal form? I presume he's using "literal" that way. Will he take the right hand of God that way? Will he hold to the same principle of exegesis in that one scripture, and go all the way with it?

Concerning Christ, He literally ascended under those physical or material conditions and His coming was no less real or literal, even though it was in spiritual form or state, suggested or represented by the physical conditions of His ascension. The language of that physical setting of His ascension served the purpose of pointing to a real and actual coming of Christ even though it was a coming in the same spiritual form and state as that of His kingdom which was also a part of the very same text. If material and physical conditions could advance the hope of a RESTORED kingdom to Israel, even though the restoration was going to be spiritual rather than material, then the same is true of the second coming of' Christ. If material and physical conditions could advance the hope of a second coming of Christ even though His coming was going to be spiritual rather than physical, then we have no problem harmonizing Acts 1:11 with the multitude of other "second coming" scriptures which associate that coming with all the other spiritual aspects of God's new heaven and earth, and of the new and fully inaugurated covenant.

And so, friends, I maintain that we must have Jesus coming in the same form that His kingdom comes in. And it has to be consistent with the nature of everything that is in relation to that kingdom; that is: the marriage, and the gathering of the people unto Himself; the resurrection; the bringing of them to the state of life; the bestowing of an inheritance; the receiving into the Holiest of all. Remember, the atonement in the Old Testament was never complete until the

high priest came out of the holy of holies and blessed the people and received them. That's the figure we have in the New Testament, and the time of His coming out was near in Hebrews nine. Later we shall deal with the holy and the holy of holies, and the typical nature of these two in the Bible.

Now let us introduce another phase of this same thought that may help to clarify it, since we're dealing with the law and the things that were to follow. This chart has to do with the Law and the Truth



(Chart 5)

There is a contrast here. John 1:17 is clear: "The law was given by Moses, but grace and truth came by Jesus Christ." What is meant by the "law;" what is meant by "truth?" The contrast was not in the

fact that one was the word of God, and one was not; both were the word of God. In that sense, both were true, but the contrast lies somewhere else. Where is the contrast? The law was a shadow, a pattern, an example, a figure, a witness of things to come. The truth was the reality of those things in the true state and form in which they were to come. So here we have a pattern of things in a material realm; over here we have the fulfillment in the spiritual realm, and I will challenge brother Nichols tonight, kindly so, to point out one thing over here that is not of a spiritual nature in it's fulfillment. Just one of them

Brethren, that's what I base my whole book, The Spirit of Prophecy on - chapters two and three. And 1 believe if someone is going to review a book, he should begin with the foundation of it. And I haven't heard one word about chapters two or three in any review. I'm disappointed, be- cause I believe there's where the review should begin. There's where the weakness should be pointed out - the FOUNDATION of a house, the FOUNDATION of a structure. Now this is it! I believe that all of these things existed under the law in material form, for the purpose of being a pattern of things to come, a shadow of things to come. You know your scriptures. I'm not going to take time to go through all of these (chart), but they came in spiritual form: the spiritual tabernacle; the spiritual priesthood; we have spiritual sacrifices; we have a spiritual temple; a spiritual throne; a spiritual kingdom; spiritual seed; spiritual Israel; spiritual music; we have a spiritual mountain; we have a spiritual Jerusalem, a heavenly Jerusalem; we have a spiritual land.

Actually, Paul said in Hebrews nine that the pattern is here. These were patterns of things in the heavens. What did he mean? These patterns were sanctified by animal blood, but the heavenly things with better sacrifice. These things were patterns of things in the HEAVENS! Brother Nichols got excited last night because he felt that I had us in heaven already. Well, I feel that I'm right where Paul said we are, the pattern of things in the heaven, and I don't confine heaven to everything I have right now in this physical phase of my existence. Certainly, as I expressed it in my book, if you're in a house, you may go into the foyer; you may not be all through the house; it may take you awhile to get there. But certainly, heaven stretches beyond more than this physical world. We're in heaven, spiritually.

We were born again, brethren.

We're in heavenly places. These are the things in the heavens. HEAVENLY things. SPIRITUAL things. The NEW Jerusalem. And all these things came in a perfect state at the end of the AGE, the Jewish world, because the Holy Spirit was to take these types and shadows and bring them to a true spiritual fulfillment. It did not happen all on Pentecost day. It did not happen then. It took the Holy Spirit awhile to fulfill, and when it was fulfilled, heaven and earth passed - the Jewish age, that is, the Jewish kosmos. That passed away and gave way to the perfect that had come, of which Christ Himself is the Sum and Substance. He IS the truth. "I am the WAY and the TRUTH, and the LIFE." If you're there, you have the way, the truth, and you have the life, and it's eternal. The life is eternal, the way is eternal, the truth is eternal. It will never end. (Time called). Thank you.

10 NICHOLS' SECOND NEGATIVE SECOND NIGHT

Moderators, Honourable Opponent, Ladies and Gentlemen: It affords me great pleasure to enter a study like this where the word of God and the peace and harmony of the church are at stake.

Remember, the apostle Peter said (as I have pointed out twice before) that the Lord is coming. There were "'scoffers, walking after their own lusts," and saying, "Where is the promise of His coming?" Peter then said that Paul wrote about these things in which there were some things "hard to be understood," which they that are "'unlearned and unstable wrest" (w-r-e-s-t) "to their own destruction." When people pervert the Scriptures concerning the coming of our Lord through ignorance, or through lack of respect for the truth, they are in danger of condemnation. They do it to their own "destruction," Peter said. (2 Pet. 3:1-16.)

Our brother King missed the mark a while ago. He was answering a 'straw man,' as though I believe that all matters of prophecy are "literally" fulfilled. I have never said that. I have never believed that.—I do not believe his doctrine, either!—That prophecy is always "spiritually" fulfilled. For instance, the prophet said (Zech. 9:9) that Jesus would come into Jerusalem riding on an "ass." Did he ride a spiritual "ass" when he came in—just because it was a fulfillment of prophecy? Prophecy is not always fulfilled in some sense other than

literal. When God said there was coming a flood, there came a real "flood" in fulfillment of that prediction! (Gen. 6.) But, more along that line later, if he is interested in it!

I will have another speech tonight; but I am not supposed to introduce new matter in my last speech in the negative. So, I am going to use this twenty minutes to present some things that may be new in the discussion, in reply to things which he has said. So, I begin with a chart on the coming of Christ.

Brother King says that Christ came in A.D, 70, and -last night (as I understood him), he said "invisibly." I had quoted Acts 1:9- 11, that Jesus ascended visibly; they saw him go out of their sight behind the clouds. "Two men" (two angels, no doubt) stood by them and said, "This same Jesus, which is taken up from you into heaven shall SO come . . . as ye have seen him go into heaven." The Bible does not stop with that, but says, . . . shall so come IN LIKE MANNER as ye have seen him go into heaven."

(Acts 1:9-11.) Brother King spoke of the manner a while ago: well, here God mentions the "manner"—and says it will be visible! Brother King asserts that Jesus was to visibly come in A.D. 70 because of something Jesus had said about a visible coming. The facts are: in Matt. 24 Jesus said, "But of that day and hour knoweth no man, no, not the angels, but my Father only." (V. 36.) Instead of endorsing a visible "coming" in A.D. 70, Christ said they will say, "Lo, here is Christ, or there; believe it not." (V. 23.) They were talking about a physical "coming" of Christ in A.D. 70, and Jesus warned them down through the chapter not to look for such a "coming" at that time. But when He points out a future actual, or personal, "coming," He says that it will be like Noah's flood— that is, his second "coming." Well, the flood prophecy was literally fulfilled; and any one who takes the position that prophecy is always "spiritually" fulfilled, is wrong! That is the little end of the 'tap root' of his blunders all the way down the line in interpreting scripture! Now, I call attention to this

Comings of Christ
KING vs. BIBL

1 Came A.D. 70 'None Visible' Proof ?	1 Will Come Visible Acts 1:9-11: Rev. 1:7
2 Voice Not Heard In A.D. 70	2 Shall Hear Voice Jn. 5:28-29; 1 Thess 4:16
3 No Bodies Raised From Graves In A.D. 70	3 Bodies Will Be Raised Jn. 5:28-29; 1 Thess. 4:13-18
4 Not Gathered Nor Separate All Nations In A.D. 70	4 Will Gather And Separate All Nations In Judgment. Matt.25:31-46
5 No One Raised in A.D. 70	5 Dead Be Raised At 'Last Day' Jn. 6:39, 40,44,54; 11:24-25;12:48
6 No One Cast Into 'Hell Fire' In A.D. 70.	6 Sent To 'Hell' Or 'Heaven' Matt. 24:36; Luke 13:31-32
7 No 1,000 Years Before A.D. 70.	7 Be 1,000 years plus Before the End Time. Rev. 20:1 -to-21
8 'Jesus Knew When He would 'Come' Gave Signs	8 Did Not Know The Time-Save Only Signs Of The Second Coming. Matt. 24:36; Luke 13:31-32
9 No Hope Now Of His Coming	9 Hope Of His 'Coming' Heb. 9:26-29; 1 Thess. 4:13-18
10 No Hope Of Heaven 'Above'	10 Set Affections Above Col. 1:5; 3:1-3; Matt. 8:19-21
11 Is No 'World To Come' Came 1900 years Ago !	11 'World To Come' Mk. 10:30; Eph. 1:20-21
12 Scoffs At Future Destruction Of This 'Earth'	12 Bible Affirms Earth Will Be Destroyed. 2 Pet. 3:1-10
13 'Heaven' & 'Hell' Are This Earth	13 Future 'Heaven' 'Hell' Col. 1:5; Pet. 3:9-15; 1 Pet. 1:3-5; Jn. 14: 1-3: Rev. 20:12-15

14 Been In the New Heaven 1900 Years Since A.D. 70.	14 Look For New Heaven and New Earth 2 Pet. 3:9-15

(Chart 12)

Christ is yet to "visibly" come. (Acts 1:9-11.) "Behold, He cometh with clouds; and every eye shall see him, and they also which pierced Him." (Rev. 1:7.) Those who "pierced" Him will have to be raised from the dead in order to "see" Him. Also note that His voice was not heard in A.D. 70. (1 Thess. 4:13-18.) We do not have anything Christ ever said to anybody in A.D. 70! Yes, we shall hear His voice when He comes, yet in the future: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first," then the living shall be changed. (1 Thess. 4:13-18.) "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Jn. 5:28-29.) Nothing like this happened in A.D. 70!

My Opponent does not believe in the "resurrection" of anything that is in the "graves"—or of our bodies. He does not believe it! His theory denies John 5:28-29. No "bodies" were raised from their "graves" in A.D. 70. Therefore the "resurrection" prophecies were not fulfilled in A.D. 70. The bodies are to be raised—not in

A.D. 70—but at his coming later.(Thess. 4:13-18.)

Christ did not gather, and then separate, the "nations" in judgment in A.D. 70. There is no history that anything of the sort happened in A.D. 70. When Jesus said He would gather the "nations" (Matt. 25:31-46), Christ had finished talking about the destruction of Jerusalem, and was talking about His final "coming." He illustrated it by the flood, that nobody will know when it will be. He will gather out 0f His kingdom them which offend, and cast them into the fire. (Matt. 25:31-46.)

No one was raised in A.D. 70. There will be a resurrection when Jesus comes: but nobody was raised from the dead in A.D. 70. The dead will be raised in the "last day." We are told repeatedly, "I will raise him up at the last day." (Jn. 6:39, 40, 44, 54.) After Lazarus died, his sister Martha said, "I know that he shall rise again in the resurrection at the last day."

(Jn. 11:24.) She was expecting Lazarus to rise in "the last day;" but she was NOT expecting such in A.D. 70!

No one went into "Hell fire" in A.D. 70. There may have been some literal "fire," but there was no "hell" fire then. It was just a destruction brought on by war. Old Titus, the Roman General, was destroying the city of Jerusalem, and Judaism. Yet my Opponent calls that the blessed "coming" of our Lord! Jesus says they would be sent to hell, or to heaven: "These shall go away into everlasting punishment; but the righteous into life eternal." (Matt 25:46.) In verse 41 He said, "Depart from me, ye cursed, into everlasting fire." This was not fulfilled in A.D. 70—but is yet future!

There was no "one thousand years" before A.D. 70, after John wrote the Book of Revelation. I have pointed out time and again that there was to be a thousand years (plus) after the ascension of Christ, in which Satan would be bound, and before the end would come. But brother King has only two years—if the Book of Revelation were written in A.D. 68! If it were written in A.D. 60, he would have but ten years—instead of a "thou- sand years"! You must believe what the Bible says about all things!

Brother King says Jesus knew when He would come. But he has not proved that! Christ Himself said He did not know the time. (Matt. 24:36; Mk. 13:32.) He did not know the time! The signs and the seasons were given concerning the destruction of Jerusalem—and not concerning his second coming! His second "coming" will be like "lightning," with no warning, and like Noah's flood. (Matt. 24:36-39.)

Brother King holds out no "hope" now, to anybody, for His coming. He believes that for nineteen hundred years we have been robbed of the HOPE of the coming of Christ—of his EVER coming AGAIN!

Over here we have our "Hope" set on things above. Remember, in Col. 1:5 Paul was thanking God for the "hope which is laid up for you in heaven." Brother King says that it is down here! Well, if so, when Jesus "came down from heaven" (Jn. 6:38), where did He come from? Was He already down here, and came, while already here? Christ says, "I came down from heaven." (Jn. 6:38.) (I have never debated a man so materialistic!)

He said tonight that he is not ever going to die. That is exactly

what Mary Baker Eddy (a spiritualist) said! "She would never die!" But the poor old thing died! Just like everybody else! And the Bible says, "It is appointed unto men once to die, but after this the judgment." (Heb. 9.27.) Death will be destroyed at Jesus' second "coming," and then He will de- liver up the kingdom to God the Father. (1 Cor. 15:20-24.) He will destroy death by raising all the dead from their graves (Jn. 5:28-29), and there will be no more death. (Rev. 21:1-4.) Brother King has them to all be alive. And there is no "hope" of any heaven above, according to my Opponent. There is no "world to come," according to him! We have already been in "heaven" for nineteen hundred years, he thinks! If he believes in a "hell," then the sinner has already been in "hell" all this time!

My friends, you can not fellowship doctrine like that, and hold to the bible The Bible says. "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6; Rom. 16:17-18.) Brother King is not teaching the "tradition" that was received by the early Christians!

There is a "world to come!" Paul said, in this Christian age, there is a "world to come." (Eph. 1:21.) I have quoted it in my other speeches— but he has paid no attention to it!

My Opponent scoffs at the idea that the earth will be destroyed. Peter speaks of the "world that then was being overflowed with water." Then he says, ". . . the earth . . . shall be burned up." (2 Pet. 3:1-16.) See the difference between brother King and the Bible?

Heaven" and "hell" are the earth, according to Brother King. But that is not true! Heaven is a future state for us, according to the word of God. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) He seems to think that we have been in the new heaven and the new earth for nineteen hundred years already! (Yet people are dying!

(Chart 2)

But, speaking of "that world" (Lk 20:30), Christ said they never die!—And He was not talking about the souls for the soul has never died, from Adam on down! (Matt. 10:28.) Before Christ ever came into the world, SOULS did not die! The death of Rachel is recorded as follows: "It came to pass, as her soul was departing, (for she died) . . ." (Gen. 35:18.) Her body "died" but her soul "departed."— There never has been any such doctrine as materialism in the Bible!

(Chart No. 13)

I first call attention to the lower half of this chart: Jesus talked about our "houses" down here. We have "houses," and "brethren," and "wives," and "children," etc. We may make sacrifices for the kingdom of heaven's sake, and shall receive "manifold more in this present time, and in the world to come life everlasting." (Lk. 18:29-30, Mk. 10:29-30.) If we already have everlasting life, then the Bible would

not be right when it says at the judgment, "These shall go away into ever- lasting punishment, but the righteous into life eternal." (Matt. 25:46.) "And in the world to come, eternal life." (Lk. 18:30.) If brother King claims to have eternal life already—in actual possession—then he is teaching the Baptist doctrine that one can't fall from grace! They teach that it would not be "everlasting" if you lose it! What is he going to do about that?

(Chart 4)

Here is "this world;" then Jesus speaks of "the children of the resurrection." (Lk. 20:34-36.) Brother King does not believe in the "resurrection" of our human bodies! Jesus said, ". . . neither do they marry." Brother King said that one does not have to marry in order to go to heaven! (His is the most trifling interpretation of Scripture I ever heard!) Jesus said in "this world" they do "marry."

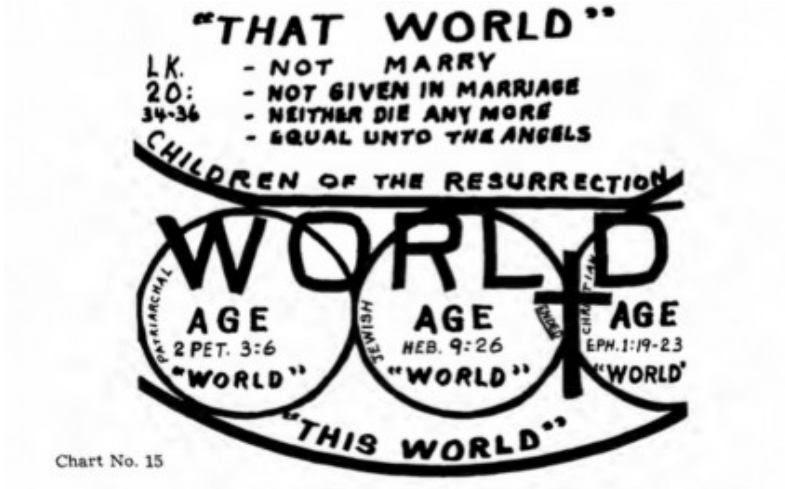
But that does not mean that all in this world are married. "They neither marry" after they get that eternal life, "nor are given in marriage." They are not even recognized as married. Brother King, are you recognized as married? (I met your wife last night, and I think she is a lovely person.) Furthermore, Jesus says, ". . . neither do they die any more." This shows they had already died once; but they are not going to die any more, when they get eternal life. And Jesus says they are "equal unto the angels." Well, could angels die? Jesus teaches they can not, in this connection and context.

". . . not only in this world, but also in that" (world—implied) "which is to come," which of course is in heaven.

My Opponent spoke about the "last days." Peter said, "THIS is that which was spoken by the prophet Joel; And it shall come to pass in the last days . . . that I will pour out of my Spirit." (Acts 2:16-17.) Peter said, "This is that"—this is it! Pentecost was in the "last days."

(Chart No. 14)

The "last days" did not end at the be- ginning of A.D. 70— the kind of "reign" brother King thinks about—for during that "reign" Paul looked forward to a future time! He wrote: ". . . which He wrought in Christ, when he raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body." (Eph. 1:20-23.) Christ is above every name in "this world"—and Paul was writing in the Christian age, and before A.D. 70—but that inspired apostle said, "But also in that" (world) "which is to come."



(Chart 15)

There is another "world" after the Christian age, after the one in which Paul was writing the Ephesians!

(Chart 16)

We have here the first and second "Dominions" of the kingdom illustrated. Brother King has paid no attention to Micah 4:8. The prophet spoke of the "first dominion" of the kingdom, which he had just said would be set up in the "last days." (Mic. 4:1-8.) There will be a SECOND dominion. We are in the "first dominion" of the kingdom now, here upon the earth. It is not a physical kingdom, like that of Saul, David, and Solomon, as some think it is; but it is"

a spiritual kingdom. Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: But now is my kingdom not from hence." (Jn. 18: 36.) It is a spiritual kingdom; and brother King has already admitted this does not mean that it is not real, and actual. I reckon he agrees that the ass which Jesus rode was surely a real, literal, animal! (Zech. 9:9; Matt. 21.) But the fulfillment of prophecy does not always have to be literal. Prophecies sometime include things that are invisible as well as things visible—that which is not seen, as well as that which is seen.

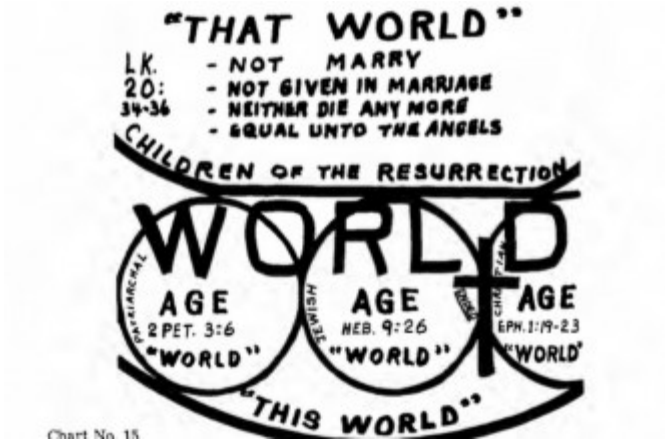
So, we have on one side of the chart the "kingdom of Satan" (Mk. 3:25-26) in "this world"—his rule and dominion; then "hell" down below. Here we have the "first dominion" of Christ's kingdom. We will go into the SECOND DOMINION of it after the death of our bodies, as is taught in 2 Tim. 4:1, 7-8. Paul, who was already in the "first dominion" of the kingdom (Col. 1:13-14), said, "The Lord . . . will preserve me unto his heavenly kingdom." (V. 18.) That is the second dominion of it—that state of it up there (indicating the chart). We are in the "first dominion" of Christ's kingdom now. (Just you watch brother King ignore all this, throughout this debate!) But Christ will "deliver up the kingdom to God, even the Father." (1 Cor. 15:20-24.) He will deliver the present state of the kingdom—the "first dominion" of it (Mic. 4:8) at his coming; then throughout the "second dominion" Christ Himself will be subject unto the Father.

(Chart 1)

There is a "thousand years" in there after the writing of the book of Revelation, in which Satan is bound; then he is loosed a "little season;" also the saints reigned a "thousand years"— and that may have been a different period from which Satan was bound (for all I know)—the Bible does not say: it may have been simultaneous. But there is at least one (maybe two) "thousand years" plus a "little season" involved. After that will be the coming of Christ (in the same chapter), the resurrection, the judgment and the end of the world! Then will be the coming of the new heaven and the new earth (in the first verses of the following chapter). (Rev. 20: l-to-21:4.)

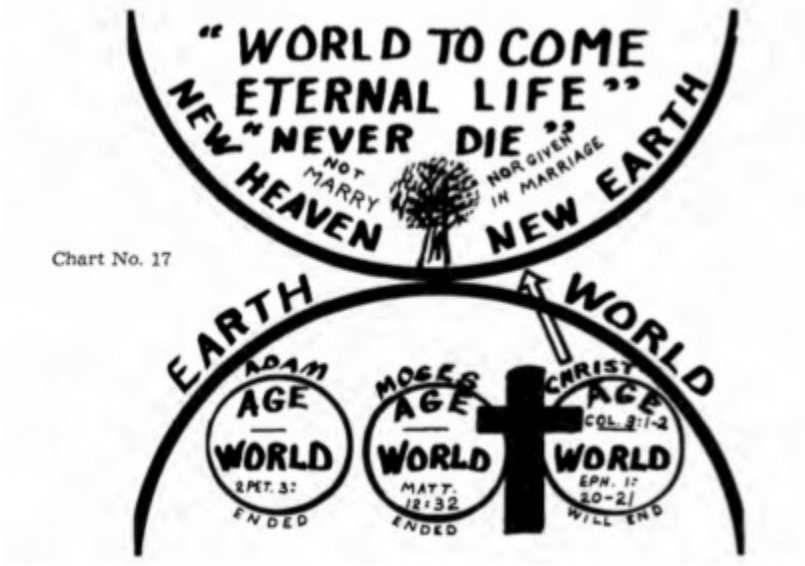
(Chart 7)

My Opponent speculates on Daniel, and makes the number "seventy" of the "seventy weeks" literal; but he makes each "day" of the seventy "weeks" to be a whole year in length!—That is enough to expose his trifling with prophecy!



(Chart 15)

We read in the Bible about "that world" and "this world," even from the Christian age. Sometimes heaven is called "the world to come." Sometimes "that world" means that one up there, as distinguished from the one here, as in Eph. 1:20-23.



(Chart 17)

Here is heaven, "the world to come," and "eternal life" up there; and here is the Patriarchal Age, the Jewish Age, and the Christian Age. Each of these "Ages" is called "world;" and then, sometimes the word "world" refers to this whole circle including all of them.

Time expired.

I want to thank you very much for your good attention.

11 KING'S THIRD AFFIRMATIVE SECOND NIGHT

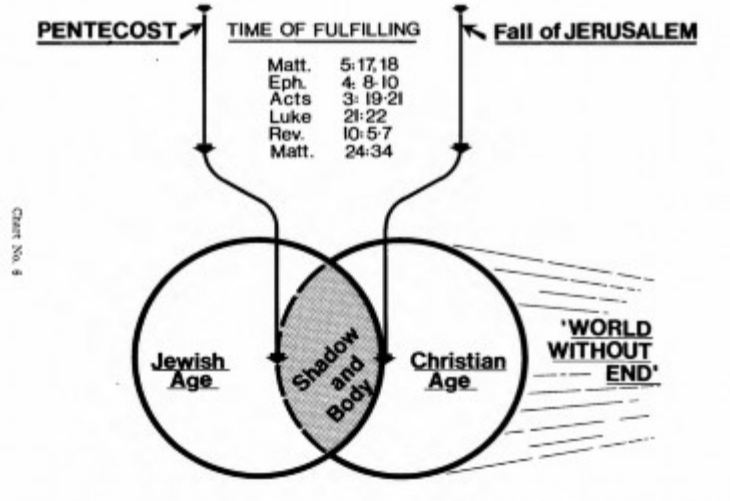
In my final affirmative this evening, I want to express my deepest appreciation to brother Nichols, for his involvement in the negative of it, and for the job that he has done. We appreciate your interest and your courteous attention. We have tried, in our limited time, to set forth before you what we believe to be the theme of eschatology. This subject is so vast, so broad, and so deep in scope that it would take weeks and weeks to present the whole field of it. We've tried to condense it. We've tried to cover as much as we can, and we'll try to present more of it in this final affirmative in order that you may have a clearer concept of what we believe, and then you can compare it with your knowledge of the Bible. That's the purpose of this discussion. I'm giving a defence of the faith that I hold, and opening my life to the assistance of those who feel that my faith is in error. I believe with all of my heart, brethren, if we will approach the study of God's word with kindness, with honesty, that we'll profit by this. We want peace, we want unity, but we want it in the search of truth, and not in methods and means of trying to suppress the truth, to make it crystallized in form, and so standardized that we lose the spirit of personal, individual initiative in the searching and the studying of the scriptures. That's how unity comes—through Jesus and His word, and not some outward, visible, forceful manifestation of it by brethren in the church. I believe this with all my heart. I'm not going to fuss with anyone about the differences that you have with me on the subject of eschatology. Basically, I believe the gospel that puts us in Christ, as brother Nichols does. But we have some differences here on prophecy, and perhaps by now you have begun to pick up some of those differences.

Again, let me call attention to the fact that I think here is one of the basic areas of misunderstanding. That is, "the world to come" he sometimes wants to be the Christian world, and sometimes he wants it to be another world beyond that. I'm confused by his rule of interpretation. Under the gospel, when it is said "this world," he says it's the Jewish world. Under the New Testament after the cross, when he says it is "this world," it's the Christian world; that is, Ephesians 1:21, and the "world to come" then is heaven. Now, I'm getting a little

confused by this. Brethren, sometimes I don't know. Because then he goes back to the gospel and says "this world," and "the world to come" means heaven.

I'll give you an illustration of this. Matthew 12:32. "This world," he says is the Jewish world. The "world to come" he says, is the Christian world. Why? Because Jesus spoke it in the Jewish age. Matthew 13: "So shall it be in the end of this world. He shall send forth his angels and gather out of his kingdom all they that offend, and do iniquity, and cast them into a furnace of fire." And he says that means the end of this physical world. Now, you know, I get confused. Did the world, the Jewish world, end between twelve and Matthew thirteen? When Jesus said, "in the end of this world in chapter thirteen, is that the same this world as in chapter twelve? The Greek shows it's identical. Same words. I think his rule of interpretation would be confusing to anyone who was searching the truth on "this world" and the "world to come."

Now you know my belief on "this world." It comes to an end when everything it typified was fulfilled. It wasn't Pentecost that was the beginning of it. He wants the Holy Spirit poured out, fulfilled, finished and done with on Pentecost day. That was the beginning of it. They had miraculous gifts all throughout the last days. And if these are still the last days, brethren, don't condemn others who go around saying they have the gift of the Holy Spirit, and can speak in tongues. They should have every right to say it, because they're in the last days, and that's when Joel said it would be poured upon all flesh. But I don't believe it. I believe the last days ended. They came to a close. That's the day that Jesus raised them up; that's the day the kingdom was established - at the end of this time. That's when the perfect came. That's when the greater and more perfect tabernacle came. All of these things that were prophesied under the law of Moses.



(Chart 6)

I wish we had time to go further into these things, but I wanted to point out to you that he has a problem, I think. I'm not saying that I'm not going to die from the physical viewpoint. This body is going to the grave. I hope you understand this. Don't go away saying, "Max King is not someday going to put aside this physical body." I know I will, but I'm not going to die, if I keep the sayings of Jesus. That's the state that we have in this world.

(Chart 2)

Don't you believe that? Brethren, I hope that if you get nothing else from this study you'll leave this series of debates, going back home rejoicing as a Christian in Christ Jesus, with the life you have in Him. I believe His life is eternal. I'm not teaching the doctrine

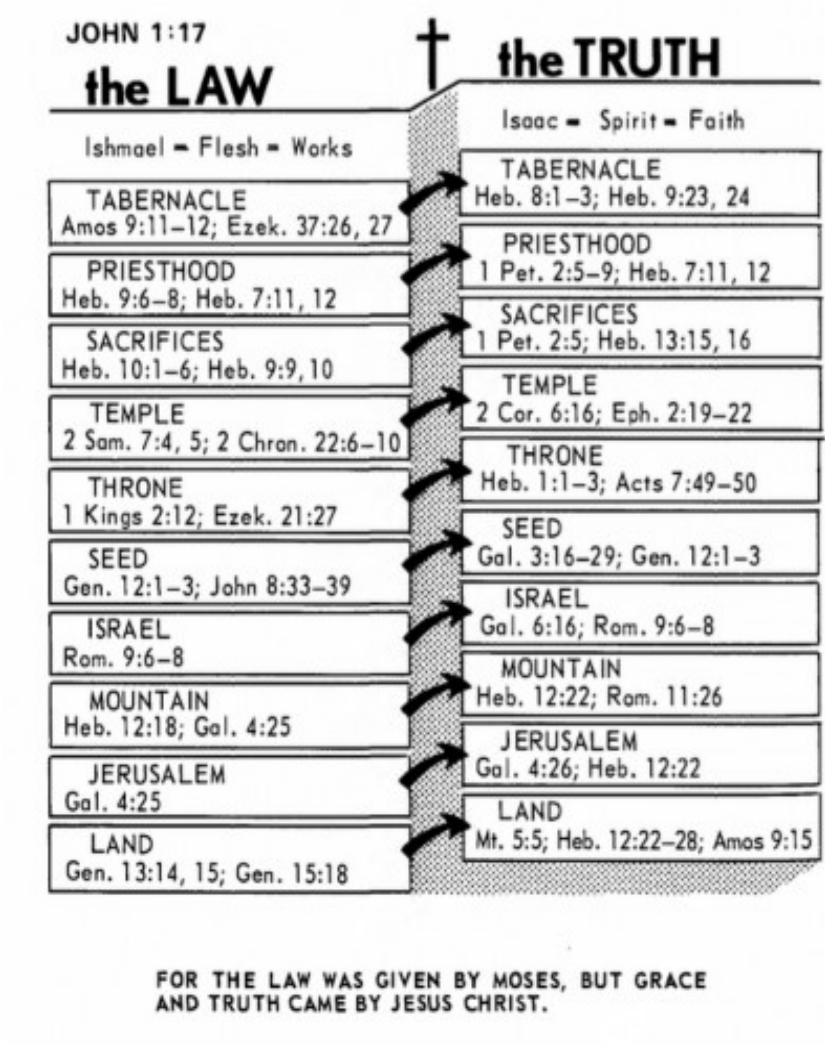
of the impossibility of apostasy - not at all. The KINGDOM OF CHRIST IS ETERNAL! Are you in that kingdom? And can you leave it? And if you leave it does that mean the kingdom is not eternal? NO! Your being in it or your leaving it has nothing to do with the state of the eternity of the kingdom. But it will have a lot to do with your state, and your soul, as to whether you're in it or not. That's the point, brethren. I believe you can see it. You may not agree with it but I hope you can see it. I don't want you to go away having misunderstood me. Now, if you go away disagreeing, all right, but I don't want you to go away misunderstanding me. There have been a lot of misunderstandings circulated, and it will take a world of ages to clarify all of them. We're trying to clarify just a few of them in the short time that we have here tonight.

Now, he says I have sinners being in hell ever since 70 A.D. Let me ask brother Nichols where he has the righteous since the cross? He has the righteous in heaven ever since Jesus died, if I understand his teaching in the book correctly, that when we die, we go to heaven. And now, he's all excited because I have the sinner going to hell when he dies, physically speaking, when he leaves this world. 1 don't know why he should fuss with me for having hell in existence for 2000 years when he's had heaven in existence 2000 years plus forty. That's his teaching, brethren. I don't believe he'll deny it; that whenever you die, you'll go to be with the Lord, that you'll be with the Lord until it's time for Him to come, then you'll come with Christ in the clouds of heaven, and you'll come to the grave- yard and get your body, (if I understand him correctly) that's coming out of the grave, then you're going to be caught back up to meet the Lord in the air. I was reading, just the other day, in the book that he has on the Lectureship at FHC. That's his view, and I'm not chiding him for that view. I think brother Nichols is entitled to his view on it. I'm not going to make light of that view at all. But brethren, I believe that before he should criticize me for having hell in existence ever since the time that God separated the two Israels, and then established conditions that would be permanent from then on, whether it be the eternal kingdom, or eternal separation from God I believe he should not be too swift to criticize me for that.

Let me tell you this. I think any Christian would be a better Christian if he realized that if he died unfaithful, he'd be eternally

separated from God right then, forever and forever. And I believe any Christian would be a better Christian if he believed that when he dies physically, that he would be in the eternal presence of God in that truly spiritual, wholly spiritual realm forever and forever. I believe we all would be. This concept does not shake my faith; does not weaken my faith. It's been the reverse, and I believe I can speak for that better than anyone else. Brethren, I tell you, I've never had a greater faith in God Almighty, and I've never had what I feel to be a greater evidence of the authenticity of His word, in my whole life! It's because of the harmony of these things that we're trying to present, the spiritual reality and condition of these things, as they must be in harmonious form, in every field, in every department. Jesus is not going to come bodily, or physical, in a spiritual kingdom. His coming is going to be in the same form as the coming of the kingdom, and everything else in association with it.'And that's the epiphaneia of Jesus Christ, which means the manifestation of His hidden divinity in those events which brings Him forth as the King of kings, and as the Lord of lords.

Take a look at this chart again, and place it firmly in your mind, as you study about it.



(Chart 5)

Spiritual things are just as actual, as real, as literal, visible, and as much like material things, so far as the Bible's teaching of them is concerned. Then, again, I would have you, in your spare time to study this chart. (The Law and The Truth). If you don't have a copy of it, I'll try to make one available. It is in the book, but I'm not trying to sell a book. If you don't want to buy a book, I'll try to copy this, and give you the chart. I think it's worth studying. I believe this is the spiritual field. I asked brother Nichols to point out one thing here that is not spiritual. I think that we're in a spiritual land. The

prophecy of Amos was, "I will plant them in their own land, and they will never be plucked up again." That was in the text of the coming of the greater tabernacle that was to be raised up as in the days of old. These things were all in typical form, back over here. Abraham and his seed looked for a world

(Romans 4:13). What world? Not Canaan, but that which Canaan typified; not physical, but that which is spiritual. That world was the new heaven and earth wherein the new economy of God became fully established in the fulfillment of all things written in those last days. Those things were "at hand," and they were to "shortly come to pass;" as seen in the book of Revelation, an eschatology book, dealing with last things "at hand," and things about to come to pass. That time was when everything reached its final, complete and full spiritual state, coming unto the unity of the faith, and unto a perfect knowledge of the Son of God, the perfect having come, and the ministry of the Holy Spirit having been finished. It was the time when, in the days of the voice of the seventh angel, he should sound that the mystery of God should be finished as declared unto His servants, the prophets (Revelation 10:7).

That's my conviction, brethren, and I'm very eager to continue this study with the cooperation of anyone else who feels that he has evidence that I need to study along with this conviction. I appreciate brother Nichols' coming and presenting what evidence he has. Evidence is helpful, whether it strengthens or detracts from a proposition. And so, I do appreciate the interest that he has, and the time he is taking to come and do this.

He said I spiritualize everything. I think that was a slip; I don't think he intended to say that; but if he did, he is in error on this. Repeatedly in the book I show that all prophecy DOES NOT have a spiritual fulfillment. "Did all prophecy have a spiritual fulfillment? If not, what is the rule of interpretation that enables one to make a proper application" Page 385 of the book, The Spirit of Prophecy: "The answer to this question is of vital importance in establishing and maintaining a true and consistent principle of Biblical interpretation that will honour and preserve the true meaning of every prophetical utterance. A clear distinction must be made between the prophecies that have a LITERAL fulfillment, and those that have a SPIRITUAL fulfillment. Chapters three and four carry the design of setting forth

a divine rule whereby this twofold application of prophecy may be determined." Now you make the decision as to whether I believe that all prophecy has a spiritual fulfillment. I believe that much of it does. Brother J. D. Bales, in his book, Prophecy and Pre-millennialism, says, "The use in the New Testament of Old Testament terms to refer to New Testament realities emphasizes to us the fact that God designed that numerous persons, events, and institutions in the Old Testament typified certain realities with reference to the New Testament. Since we must spiritualize so many of the prophecies why should we hesitate to accept the kingdom of Christ as the kingdom prophesied by the Old Testament?" He has the view of the need of spiritualizing so many of the prophesies in order to harmonize them with both the Old Testament and the New Testament, end harmony is one of his key rules of interpretation as he establishes on page 46 of his book. Of course he spiritualizes the following things on pages 143-164: Abraham's seed; the inheritance promised to Abraham and his seed; the true Jew as a Christian; circumcision; the church as true Israel; David as a type of Christ; Jerusalem; Mt. Zion; the kingdom; the temple; the priest. Listen to this - the land also, he says, must be spiritualized, and that's exactly what we contend. That's the true fulfillment of those prophecies and those promises in the Old Testament.

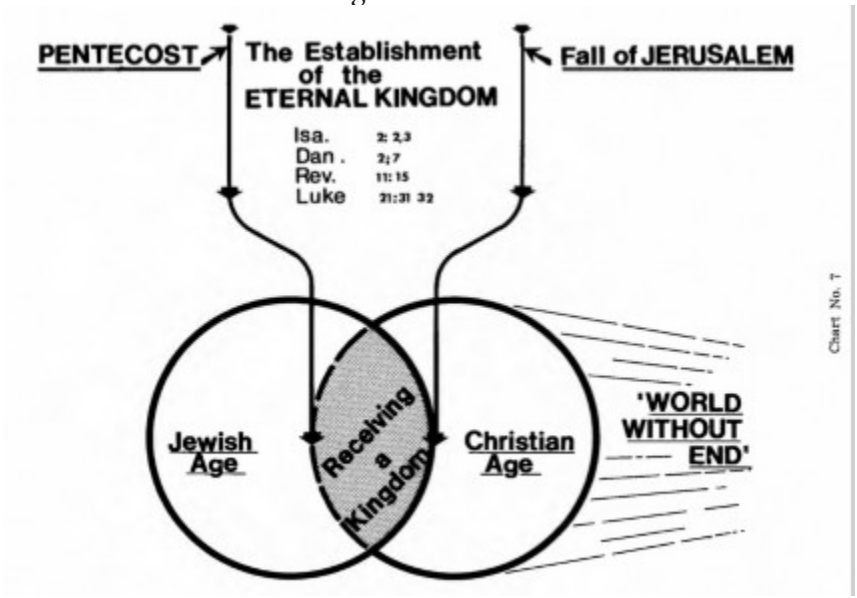
We have a few minutes left, so let us carry on our affirmative. We hope we can answer some of these other things as time passes. Incidentally, Paul said in Romans 14:17, "For the kingdom of God is not meat and drink." I wonder if brother Nichols ate anything today, or if he drank any- thing. In other words, that's a concept that's very easy to toy with. "They neither marry, nor are given in marriage" in that world to come. The kingdom of God is neither meat nor drink. But everyone of us knows that we're in the kingdom of God, and still we eat and we drink!

All right, let us go to the establishment of the eternal kingdom. When would it be? In the last days! (Isaiah 2:2,3).

Daniel chapter seven, "In the days of these kings." In chapter seven he speaks of the establishment of the kingdom, how the saints would battle with the beast in the days of the fourth beast - that's the beast! - Until the Ancient of days comes, and they possess the kingdom. That's when the saints received it. Paul said in Hebrews

twelve, "Whereby we receiving (present, active tense) a kingdom . . ." It was in the process of being received.

When? At the shaking of heaven and earth that is in that te



(Chart 7)

What is that heaven and earth that is being shaken? That is one 6T the questions that we have before us. Well, certainly, I believe it refers to Haggai 2:6, verse 21, and J. D. Bales says, page 131 of his book, Prophecy and Pre-millennialism, "Haggai referred to a shaking of the heavens and the earth, the sea and the dry land (Haggai 2:6,7). Did he refer to a literal shaking? NO. For the New Testament makes it clear that he referred to the abolition of the law and bringing in of the New Covenant kingdom. This was a far greater change than when God literally shook the earth at the giving of the law, but it was a physical shaking (Hebrews 12:18- 28)." That's the true application of it, brethren, in Hebrews twelve.

The shaking of the heavens and earth that Jesus said would pass at the fulfilling of all things, leaving a whole STATE of fulfilled things, with the kingdom FULLY established; the perfect having come in the last days. And that day, then, closed the age, and We entered the world without end.

Now if the Christian world has another world to follow, and the Christian world is a world without end, then we have two worlds

without end. If not, brethren, why not? Is he going to say, then, that this world someday is going to end, so that another world will come in its place? If so, then he contradicts Paul in Ephesians 3:21, "Unto Him be glory in the church throughout all ages, WORLD without end." He says Ephesians 1:21 proves that the Jewish world ended at the cross - 1 see no proof there - and that Paul was writing in the New Testament age. I see no proof there. He hasn't proved the New Testament age had its beginning, the "world to come," at the cross at all. He hasn't proved that the Old Testament world, the Jewish world, ended at the cross. I'm waiting for that proof. I'm waiting for the scripture for it. I have a few that I would like to use in rebuttal to this, if brother Nichols would only come forth and give me the one that says the Jewish world ended at the cross.

Oh, he said, the law was fulfilled and taken out of the way. Now, it wasn't fulfilled. Jesus said it would not be fulfilled until heaven and earth passed, until He comes again (Acts 3:19). He's talking about things in the law and the prophets. It was removed, yes. It was taken out of the way. For whom? For the ones who came through the cross. Those are the ones who were released from the law - the ones who obeyed the gospel. What about the Jew who never obeyed the gospel until the end of those last days? He was under the law. Even J. D. Bales takes the position that the Jewish Christian had the freedom to keep the law until the destruction of Jerusalem. You read his article about a year or two ago in the Firm Foundation, one of the best I've ever read on it, showing why Paul was justified in keeping the law in Jerusalem in Acts twenty-one, to show the Jews that he did honour the law, and that he did teach and acknowledge he customs of Moses. Because the design of the law was to bring us to Christ, and if you remove the law before it brings you to Christ, then you've destroyed it. That's what it means to destroy he law; to take it out of the way before it accomplishes its purpose. Its purpose was to bring us to Christ - not the physical Christ, but the Christ that was to come in His true identity, and the law typified things to come in that spiritual form and state, and there- fore, it had to be fulfilled, you see. Had God removed it, had He taken and destroyed it, or removed it from the Jews before that law pointed them to Jesus, it would have been destroyed because it would not have served its purpose. The law was our schoolmaster to bring us unto Christ.

Now, what man is going to say that was all done on Pentecost day, and that every Jew that was under the law was brought to Christ on that day? Why, God gave them forty years, as brother Bales pointed out, in order to learn the truth and come to the gospel of Jesus Christ. That's the period of fulfillment, that's the time of the establishment of the eternal kingdom. Jesus said, "Some of you standing here will not taste of death till ye see the Son of man coming in His kingdom." In Matthew 24:30, Jesus said that was His coming in power, and in Luke 21:31, Jesus said, "Know ye the kingdom of God is nigh, even at hand." Now, brother Nichols said Pentecost is the first dominion of the kingdom, and the heavenly kingdom to come is the second dominion. I ask him tonight, what dominion is Luke 21:31 when Jesus said. "When ye see these things come to pass, know ye that the kingdom of God is nigh, even AT HAND." What dominion is that? It seems to me it would be an in-between kingdom, if you have a first and a second, and that one is in-between, which it is, that would be an in-between - but what is it? What does it involve? He has never mentioned that scripture to my knowledge, since I brought it up. He hasn't even mentioned Luke twenty-one. Luke twenty-one must scare him to death! And I know why. It used to bother me when I was preaching. Now, some of you may not be honest with your selves, but I feel you've been bothered with Matthew twenty-four, Luke seventeen and Luke twenty-one a few times too. I have a feeling you have been. You may not agree with what I'm saying about it, but at least you have to face the reality of things, don't you? Sometimes that's hard to do, but we have to do it. So, then, this was the time of the establishment of the kingdom. This was when the world ended, at the fall of Jerusalem. That's established in Matthew 24:3, 14,34 - the end of the world. Brother Nichols said the other night that everything preceding verse 34 applied to that: ALL these things being fulfilled. That's the world, right there, at the end of that age (Matthew 5:17). I Corinthians 7:29: "Upon whom the ends of the world are come," Paul said. If the world ended at Pentecost, then how could he say to the Corinthians, "Upon us the ends of the world are come?"

(Time called).

Thank you very much.

12 NICHOLS' THIRD NEGATIVE SECOND NIGHT

My honourable Opponent, ladies and gentlemen, it affords me great joy and gladness to have the opportunity to teach the way of the Lord more perfectly, as Apollos needed to be taught the way of God "more perfectly." (Acts 18:24-26.) I appreciate the good attention you have given, and the great courtesy that you are showing toward me as a visitor in your city.

Before replying to his speech, I want to present some charts concerning matters we have had. I have no right to present new matter in this speech, but I can discuss anything that has been before us last night and tonight.

(Chart 11)

I have pointed out that in "this world" we marry and die. Last night I referred to a woman who had seven husbands here in "this world." They wanted to know in the "world to come" whose wife will she be? Jesus told them, "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29.) Two great blunders were made. Up here (on the chart) we have heaven, the "world to come;" and where we will have "eternal life" or "life everlasting." (Lk. 18:30; Mk. 10:28-30.) Down here, this "world" shall pass away: "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.)

It will be burned up: "The earth also and the works that are therein shall be burned up." (2 Pet. 3:10.) So, this old earth will be burned up. I quoted in my last speech—it will be "dissolved;" but there will be a new heaven and a new earth, preceded by a thousand years after the last book of the New Testament was written. (Rev. 20: l-to-21:4.)

Of course, if the book of Revelation were written after A.D. 70, then my friend is wrong from start to finish! If there is a doubt about it's being written before A.D. 70, then there is doubt of brother King's teaching. I have shown from the book itself that his teaching is false, regardless of when it was written. But if it were written after A.D. 70, it was written after Jerusalem was destroyed, and therefore, the predictions of the book would not look backward to A.D. 70. I have pointed out, that according to him, he must crowd a thousand years (at the very least) plus a "season" into two years—if the book were written in A.D. 68. If it were written even at the first of the first century, before Christ was born, it would still lack more than 900 years of time in there in order to fulfill the prediction that Christ would come before the resurrection and the judgment and the destruction of the world and the new heaven and the new earth.

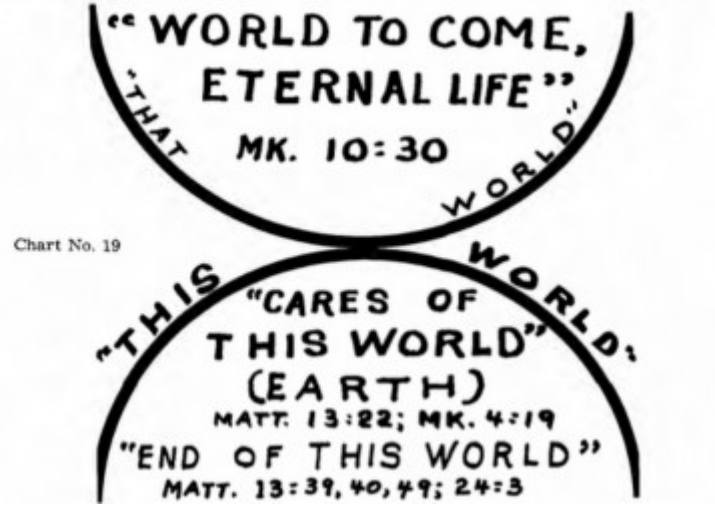
(Rev. 20:1-21:4.) A thousand years is predicted to precede Christ's coming, the resurrection, the judgment, the end of the world, and the new heaven and the new earth of Chapter 21:1, as I have been presenting it since last night. This is a review of some of those matters.

(Chart 18)

We have here the Jewish Age. The end of the Jewish "world" was at the cross, as I have proved from Heb. 9:26-28: Christ hath appeared "in the end of the world" (Jewish Age) "to put away sin by the sacrifice of Himself." Thus, there is the "end" of it at the cross of Christ. The Christian Age began on Pentecost following. Peter said this is the "last days." Before that time, the prophet foretold of the "last days;" Peter said, "This" is it, there on Pentecost. Brother King has paid no attention to Acts 2:16, nor most of the scriptures, I think, that I have presented. He has ignored them. Being in the affirmative, if he ignores an argument that the negative makes against his position, that negative argument stands. Thus my arguments stand. He has not even touched them.

(Chart 5)

This is a review of general matters. Here we have "this world," The Sadducees said, "There is no resurrection." They asked, "Whose wife?" Jesus said, "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29.) He then told them that in the resurrection, the children of God, the children of the resurrection, would neither marry, nor be given in marriage, but be as the angels of God. But brother King is married; so he is not a child of the resurrection! And he has been given in marriage. We are not in that state! God made the Bible too plain for those who know what it says, and are humble enough to believe it, to be misled by false teaching.



(Chart 19)

The "cares of the world" - that is in this old earth down here. The end of "this world" in consideration; but in "the world to come" is eternal life. "And in the world to come, eternal life." (Mk. 10:29, 30.)

(Chart 13)

There is a "world to come" versus "now in this time" houses, etc. "In this time" as contrasted with the ""world to come," don't you see?

We are not in heaven tonight. He said that we are in heaven. Well, if it is, it's a terribly wicked heaven—if we are going to have to stay here forever. You can't safely go out on the street at night in the cities, we are in such grave danger—in "heaven?" He has the lowest concept of "heaven" of any opponent in any debate I ever had, numbering per- haps one hundred debates.

(Chart 10)

The children of "this world" marry, and are given in marriage, and they die, you see; but the children of the resurrection neither marry, nor are given in marriage, neither die any more. And they have eternal life. (Lk. 20:34-36.) Brother King thinks we are in that world now—except he thinks it is down here, instead of up there! The Bible talks about "up" to heaven. (Jn. 6:62.) In "that world" they do not marry, nor are given in marriage, neither die anymore; but are equal to the angels, and are children of the resurrection.

My Opponent does not believe in a bodily resurrection of saints. Jesus said, as I have shown, they will be raised at the "last day." That knocks out Pre-millennialism. There could not be a thousand years after the resurrection, after death, and thus after the resurrection of the dead, as Premillennialists teach. The "thousand years" of Revelation 20 is on this side of the resurrection in the same chapter. It may be that two thousand, or four thousand, or more, years will precede the coming of Christ (as I have shown in Rev. 20) and precede the judgment, the end of the world, and the coming of the new heaven and the new earth. (Chapter 21.)

(Chart 20)

I have been setting before us through these two nights that there (indicating chart) is the Patriarchal Age, the Jewish Age, and the Christian Age; they compose this "world." This whole "world" is taken up with these three dispensations. Sometimes each of these ages is called a "world." And then it is sometimes contrasted with "that world" where they do not marry, nor are given in marriage, where they do not die, and where they are the children of the resurrection. I do not see how anybody on earth could misunderstand the truth, even after just two nights of this discussion!

(Chart 21)

There is a heaven called "the world to come" (Mk. 10:28-30), where we have "eternal life" (Mk. 10:29, 30) and "everlasting life." (Lk. 18:30)

(Chart 14)

Paul speaks of that "Which He (God) wrought in Christ, when he raised Him from the dead, and set Him at His own right hand in

the heavenly places, far above all principality, and power, and might." There Christ is, above every kingdom in this world! Yet brother King wants us to think the Kingdom had not even been established! Christ had not become King! He did not have any power yet! But Paul says Christ then was "far above all principality, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, which is his body. . ." (Eph. 1:20-23.) But brother King says, No, you must wait till A.D. 70!

He affirms that the kingdom did not come in power on Pentecost. Jesus said, "There be some standing here which shah not taste of death till they have seen the kingdom of God come with power." (Mk. 9:1.) They would see it in their lifetime; and they were alive on Pentecost when it came; and it came "with power." Jesus said the "power" would come with the Holy Spirit (Acts 1:8), and Acts 2:1-4 says the Spirit came on that occasion on Pentecost. It came with a great noise, as of a tornado, as it were. Forked "tongues like as of fire" sat on them, as I showed.

(Chart 21)

"And in the world to come, life ever- lasting." (Lk. 18:30.) It is not in this world. This world will perish; it will be burned up. Peter shows that clearly, as I pointed out, reading from 2 Pet. 3 the first night. In speaking of "this world," Jesus also says "this present time." (V. 30.) Here we have houses, and parents, and brethren, and wives, and children, and lands, etc; and we have rewards for being Christians

"manifold more in this present time; and in the world to come, life everlasting." (Lk. 18:30.) That is after we die, for He says "Neither can they die any more" (Lk. 20:36) up there, showing they already have died once.

But my Opponent says he is not going to die. You will see! Yes, that is what Mary Baker Eddy said. She spiritualized everything, and said she would never die; but she fooled around and died, just like "everybody else! (Heb. 9:27.)

He says, "I believe the gospel of Christ." He does not believe the WHOLE gospel. Paul speaks of the "HOPE of the gospel" "Be not soon moved away from the HOPE of the gospel." (Col. 1:23.) My Opponent's doctrine robs the gospel of the "HOPE," and I am answering his argument that he made tonight in his last speech. I insist that he does not believe the "hope" of the gospel.

Brother King does not teach people to look forward to any coming of Christ, and to any judgment day, in which we will be rewarded for our works!—In which the righteous shall go away into life eternal, and the "wicked into everlasting punishment! The Bible says: "When the Son of man shall come . . . before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." And He shall say to them on his left hand, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." (Matt. 25:31-46.) That will be to "all nations!" Last night I showed that the judgment will include Gentile nations, because Paul said at the Areopagus in Athens, Greece, that "God now commandeth ALL men every where to repent: because He hath appointed a day, in the which He will judge the WORLD in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men." (Acts 17:30-31.) He will not judge just the Jewish nation, but the world!

Brother King does not believe the hope of the gospel! Paul thanked God, "for the HOPE which is laid up for you in HEAVEN." (Col. 1:5.) He did not say, "Laid up down here;" but "Laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it." (Col. 1:5.) I quoted that last night in my first speech, I believe. He says the Jewish "world" also the Christian "world" in Matt. 24; etc. Now, I do

not know what he meant to say about it; but if he were predicting something future, then he does not have it fulfilled in any scripture, nor predicted in any scripture, according to brother King! I don't know just what he means.

"Last days ended at the end of the Jewish world in A.D. 70." No, the "last days" began on Pentecost; because Pentecost is in the "last days," or Christian Age. This is the last "days" or dispensation. There will never be anything else after Christianity till you get to heaven. There will be nothing else down here. Isaiah said the church would be established "in the last days" (Isa. 2:2-3); and it was established on Pentecost; hence, that was in the "last days." Peter said Pentecost was in the "last days." (Acts 2:16.)

I quoted last night that Christ "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." (1 Pet. 3:22.) Every thing is now subject unto Him. Thus His kingdom was set up. Paul said God "hath translated us into the kingdom of His dear Son." (Col. 1:13.) He did not say, wait till A.D. 70 to get into the kingdom! "But, God H A T H translated us into the kingdom of His dear Son." My Opponent quoted tonight the statement from Heb.12:28, "Wherefore we RECEIVING a kingdom which cannot be moved." —"Receiving a kingdom." (Heb. 12:28)—in the Christian dispensation in which we now live! They were "receiving the kingdom!" It already was in existence, and it was in existence from Pentecost. They were in it before A.D. 70 when Paul said, "We are receiving it." He wrote Hebrews be- fore A.D. 70.

In Eph. 1:21 God exulted Christ above every name or authority that is named, "not only in this world" (that is, in this Christian Age) but also in the "world to come," after the Christian age in which he wrote. Brother King has not paid any attention to this argument worthy of respect for God's truth. We should "Tremble" at God's word, for we will meet it in the judgment. (Isa. 66:2.) It will be too late when God tells brother King in the judgment, "You did not pay any attention to those scriptures-—you did not even notice your opponent's arguments like you should!"

Brother King thinks since A.D. 70 we have been in heaven, the last world. The Bible talks about how pure heaven is, and that no sin will enter there, etc. (Rev. 21:27.)

"Jesus is not going to come bodily so all can see him," argues

my Opponent. Tonight I thought he said Christ is going to come bodily, so we can all see Him. Well, last night I understood him to say that He is not. Now, which time did he have it right? Rev. 1:7 says, "Behold He cometh with clouds, and EVERY EYE SHALL see Him; and they also that pierced Him." I quoted that it in a former speech . "This same Jesus, which is taken up from you into heaven, shall SO come in like MANNER as ye have seen Him go into heaven." (Acts 1:11.) Oh, but he says, "If He does not come back in flesh-and-blood body, then it won't be so." My Opponent is denying the power of God! That God could give us a visible body—yet it not be flesh and blood—it be a spiritual body. I quoted in explaining the matter, "Who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. 3:20- 21.) But that does not mean it will be invisible, and when we get to heaven that we will be like air, and can't see one another and enjoy each other's presence.

But brother King thinks we already are in heaven. We are right now in a "spiritual land," he said. Well, in reply to that, the Bible says "the whole world lieth in wickedness." (1 Jn. 5:19.) And that was written over here in the latter part of the New Testament, under Christianity. "The whole world lieth in wickedness." Here brother King is in a "heaven" that the Bible described as "lying in wickedness!"

Brother King spoke of the "spiritual kingdom of prophecy." Then be- fore he closed, he quoted, "The kingdom of heaven is not meat and drink." (Rom. 14:17.) But that was written before A.D.

70. Paul said ". . . is not," not "will not be until A.D. 70 !" (Rom. 14:17; Col. 1:13.) Time Expired.

I want to thank you very much. God bless you everyone. Thank you for the good attention you have given. I am glad you did not clap hands, nor carry on in an unholy way, while God's word has been read. I thank you for the good behaviour.

13 NICHOLS' FIRST AFFIRMATIVE THIRD NIGHT

Moderators, Honourable Opponent, Ladies and Gentlemen: it is with great joy that we come to another service. The Lord has spared us another day. We are nearer the end of the way than we have ever been before; and we have less time in which to do good, and to serve the Lord than we have had before. It behoves us to be reverent, and to study with honest and good hearts, so as to receive the blessings

and benefits of the opportunity of this hour.

I call attention to the proposition which needs defining. The rules of debate require that the terms of a proposition and the points at issue be so clearly defined that there can be no misunderstanding concerning them. If this is not done, then there will be misapprehensions, misunderstandings in the discussion, and much time will be wasted. I think that you could bear me witness that this has been true, since my worthy Opponent must have forgotten it. He did not define his proposition in the beginning of our study, and yet he sometimes speaks in an "unknown language" when he says a thing. We do not know whether he is talking about something real and literal, or something invisible—or just what he is talking about. If he had defined his proposition, this would be so different.

In my proposition, which was read to you, I mean by "scripture" the word of God, the Bible—the sixty-six books of our Bible. Personally, I have very little confidence in one-man translations of the Bible . . . denominationally biased translations, and such like. One hundred forty-eight scholars translated the King James and the American Standard Versions; and I try to stay with these translations of the Bible, unless the study concerns some word that was not translated at all.

By "teach" I mean to instruct in language that is adapted to men in general. The Bible was not written to highly-educated people, any more than it was written to ordinary people. It was addressed to mankind in general. God's word, therefore, is to be understood in terms used by the common people; for it was written in the language of the common people. God addressed us that way. It was not in some "foreign" tongue, so to speak, or in some sort of terms that you never hear used, and that you must put a home-made definition upon them. But my Opponent does that in his book, in defining prophecy as "spiritual," in meaning.

"The second and final coming of Christ" in my proposition certainly does not mean the first coming, nor some figurative "coming," nor his coming to some local group; but refers to Christ's general coming to judge the people of the world.

The "resurrection" simply means the resurrection of the dead, those who have physically died. It is not some mysterious something in a "foreign" tongue that nobody knows what he is talking about in

these pas- sages where the "resurrection" from the dead is referred to in general.

In Heb. 9:27, "It is appointed unto men once to die"—that is just physical death. God did not appoint for us to "die" in sin! "It is appointed unto men once to die, but after this the judgment." Last night my honourable Opponent said he is not going to ever die—and we were talking about "die" in the common acceptation of that term. Brother King was certainly using a "foreign" language idea when he said he is not going to "die." Of course the soul is not going to die; but he claimed he is not going to die because he is in this new dispensation(?) and that they did "die" before now. Well, the soul did not "die" in any dispensation, as I have pointed out. So there will be a "resurrection" of all the "dead," as affirmed in my proposition. We will "die" physically. We read, "The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto, the resurrection of damnation." (Jn. 5:28-29.) But he uses "foreign" language to all this. He will deny that this refers to the grave, and that it means what it says. According to my Opponent, it just does not mean what it says at all! He takes the position that the language of the Bible may not mean anything like what it says, in general terms. That seems to be a rule that he follows in his book called "The Spirit of Prophecy." He builds a theory upon his home-made interpretations of things like that.

I mean by "the day of judgment" 'what Paul meant in Acts 17:30-31 when he said: "God now commandeth ALL men"—he was not talking about the Jews, or Jerusalem; he was talking about the Gentiles in particular with "all" other men in the world. He was talking to the people where he was speaking in Athens, Greece, among Gentiles. And he said " . . . now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness." (Acts 17:30- 31.) My Brother denies that there will be "a day" of judgment, just like he denies that the body in the grave will ever rise. He denies there is a heaven which we can go to when we leave this "world," this old earth. So far he has not committed himself, nor answered my question about whether he believes in a real "hell" or not. (See Chart No. 16, Page 154.) I doubt that he does at this point in the debate—since he refused to answer my question

on two occasions. I mean by "the end of the world" what Peter meant by it, when he said, "The heavens and the earth which now are" will be destroyed, burned up. (2 Pet. 3:7-16.)

By delivering up the "kingdom to God," I mean what Paul meant when he said, "Now is Christ risen from the dead, and become the first- fruits of them that slept. For since by man came death," (that is physical death, which came by Adam, who sinned, and was driven away from the tree of life; we were born away from the tree of life, and hence we die.) So, "As in Adam all die," Paul said, "even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Cor. 15:20-24.)

By my Opponent said the other night that Christ is not going to ever cease to reign, that He will reign on and on, and that He is not going to cease to reign at all. But the next verse says, "He must reign, TILL He hath put all enemies under His feet." Then Paul says, "The last enemy that shall be destroyed is death." How is He going to destroy death? When He raises the last dead man, then that destroys death; and the restitution of ail things will have then taken place. Men will be restored back, then, from physical death, and will have glorified bodies. (Phil. 3:20-23.) If he wants to say more about that, well, he is welcome to it, of course; but I can promise you that he will lose when he tries to make God tell a false- hood in these passages, by 'spiritual' interpretation of everything, by his 'spiritualizing' of it all. (See Chart No. 16, Page 154.) There is the "first dominion" of the kingdom; and he has not said a word yet about the "first dominion." (Mic. 4:8.) (There are many things that he never did mention, which I brought up in the two nights I was in the negative. This shows that his theory cannot be defended, or he would try to notice the things that are being said.) Micah speaks of the "first dominion" of the kingdom. (Mic. 4:8.) My Opponent denies that the kingdom will be delivered up to God the Father when Jesus comes; and Paul says it will be. (I Cor. 15:20-27.) According to Brother King, Christ had the kingdom until A.D. 70, then He delivered it up and ceased to reign in A.D. 70! For the Bible says "He must reign till He hath put all enemies under His feet," and if He destroyed death in A.D. 70, then

He quit reigning at that time, instead of starting to reign, like brother King teaches. (1 Cor. 15:20-28.)

Then brother King is both denying, and also affirming, that the kingdom was established on Pentecost. His proposition says it was not established until A.D. 70. He denies that Christ will thus give up His reign. Yet Paul says "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." In that context the Bible says that Christ shall "deliver up" the kingdom to God the Father, and that Christ will be subject to God like the rest of us in that eternal world—heaven itself— from which He came down when He came to this world. "I came down from heaven, not to do mine own will, but the will of Him that sent me," he said. (Jn. 6:38.) "What and if ye shall see the Son of man ascend up where He was before?" (Verse 62.) Thus, we have a conflict between my Opponent and the very statements of scripture. His interpretations are simply home-made, and they are not "explanations" of scripture, but "rejection" of scripture—a denial of scripture! He puts meaning into it that is not in the context at all. If the resurrection were in A.D. 70, then death was destroyed in A.D. 70! Christ was to reign until He had put all enemies under His feet; did he ceased to reign in A.D. 70? But death is not yet destroyed.

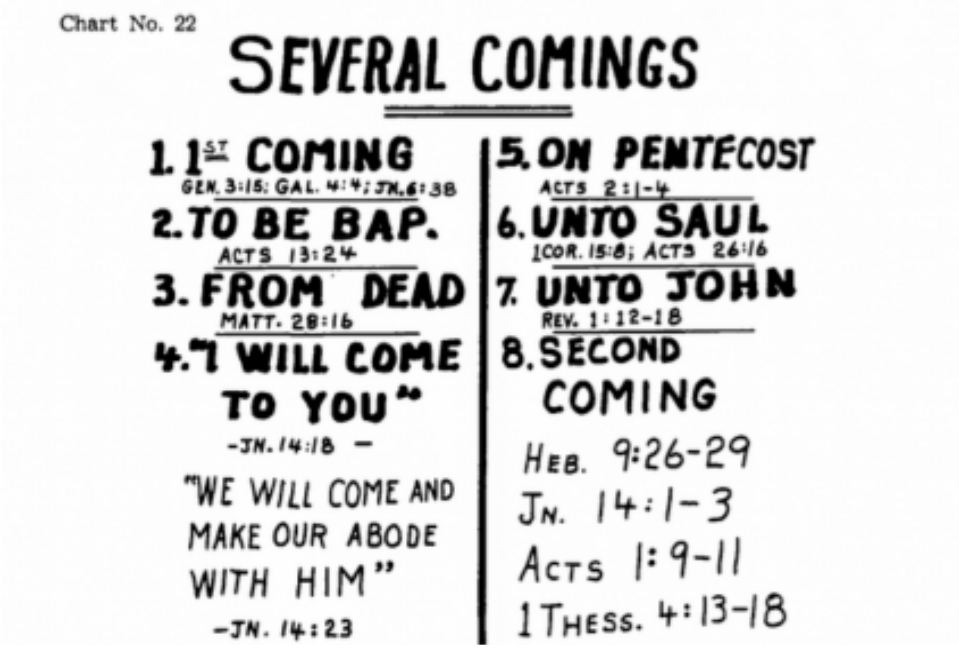
However, he said last night that he is not going to die. Remember that the Bible says, ". . . in Adam ALL die." (I Cor. 15:22.) And we read, "Blessed are the dead which die in the Lord." (Rev. 14:13.) I hope he will die, so he can be "blessed" of God: "Blessed are the dead which die in the Lord from henceforth." "From henceforth" just means on, and on, and on, no change to it. "Blessed are the dead which die in the Lord." He said last night he is not going to die. If he meant he is not going to die physically, then he is deceiving us, and speaking in a 'foreign' tongue, and out of the context; for the Bible says, "In Adam all die." (1 Cor. 15:22.) God is here talking about physical death. Then we shall "all" be resurrected when Jesus comes.

My proposition says, "The scriptures teach that the second and final coming of Christ, including the resurrection of all the dead, the day of judgment, the end of the world, and the delivering up the kingdom to God the Father, is yet future in relation to us today." And I have proved my proposition already.

Now, the definition of terms in my proposition has been given.

I call attention to the date of the writing of the book of Revelation. 1 read here from- Herbert Monser's, "Topical Index and Digest of the Bible"—one of the most popular books among scholars in the world. He says, "Two views exist about the date: one, and until recently the most popular among scholars, puts it just after Nero's death in A.D. 69. The other, and the older view, and now again popular with scholars, locates it in the end of the Domitian reign about A.D. 95 according to the testimony of Iranaeus. The latter view is, on the whole, more probable." Hence, we want to read from Iranaeus, what he had to say about when the book of Revelation was written, since the scholars of the world pay attention to him! He lived back there, close to the apostles. I read: "The most commonly quoted testimony, as well as apparently most decisive, is a statement of Iranaeus that the Revelation" (the book of Revelation—last book of the New Testament) "was seen a long time since that almost in our own generation toward the end of the reign of Domitian." The reign of Domitian, was from

A.D. 81, (eleven years after A.D. 70!) Unto A.D. 96. Iranaeus was an intimate associate of Polycarp who died in A.D. 155. He was contemporary with the apostle John for more than 30 years, and there is little chance that Polycarp would not have known the true date of the book of Revelation, or for Iranaeus to have misrepresented it. Thus, the testimony of Iranaeus is of the highest class.



(Chart 22)

Now, I call attention to the chart I have here, that there are several "comings" of Christ mentioned in the Bible. First, there was His miraculous physical coming into the world by way of the virgin birth. That was four thousand years in prospect, or development. When Adam sinned, at least four thousand years before He came, God said to the woman, "Thy seed shall bruise" the serpent's head.

(Gen. 3:15.) In the "fullness of time" Paul says, He was "made" (A.S.V. "born") "of a woman." (Gal. 4:4.) He said, "I will come to you." (Jn. 14: 18.) That was addressed to the apostles, and had reference to a "coming" of Christ. He says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This was before the day of Pentecost, and before God the Father, Christ the Son, and the Holy Spirit "came" to the Apostles on Pentecost. (Acts. 2.) Then, He "came" thus on Pentecost as I have shown in the representative sense. He appeared unto Saul of Tarsus (Acts 26:16); unto above five hundred brethren (I Cor. 15:8-9); and unto John. (Rev. 1:12-18.) But neither of these was His "Second Coming." His "Second Coming" is mentioned in Heb. 9:28, where we read: ". . . shall He appear a second time without sin unto salvation." We need that final, ultimate salvation—and He is

"coming" to give us that salvation.

I have pointed out in this first affirmative some things, and defined my proposition.

(Time expired.)

I hope that you will listen as attentively unto my Opponent.

14 KING'S FIRST NEGATIVE THIRD NIGHT

Brother Nichols, moderators, and ladies and gentlemen: it's a pleasure to be back this evening to continue our discussion of things that are dealing with end-time matters. We commonly refer to this as "eschatology." This is a term that is not found in the Bible, and sometimes we use terms that are not there in the exact wording. I don't know if my opponent, this evening, was objecting to the fact that we use words that are not in the Bible, but carry the meaning of Biblical phrases and teaching. I don't believe he has any objection to this. I remember having heard a speaker say one time that the words "adverb" and "adjective" are not in the Bible, but we find quite a few of them there, so far as the meaning of language is concerned. That's why I feel that in communicating the truth of God's word, we must use the language that is best suited in order that the audience can gain the real meaning and the real spirit of the truth of God's word. Brother Nichols feels that we have failed to do this in the discussion of "eschatology," so perhaps in his affirmative and my reply in the negative, we will be able to further clarify the things that he feels have not been thus far done. Eschatology is the doctrine or discussion of last things. As we pointed out, the Bible has a doctrine of last things. His affirmative, this evening, as he defined it, deals with last things. I believe he will agree with this. It is also a doctrine of last things, and I believe that he will agree with this. So, since the religious world has been using the term "eschatology" for centuries, in relation to end-time things, then, I suspect, we could well profit by the use of that term, which is familiar to the religious world, and maybe even profit by becoming more familiar with it ourselves.

He has defined his position on last things, and I think brother Nichols has done an excellent job, in the defining of his proposition. You will notice that there is a contrast between his definition of last things, and the one that I gave the first two nights in my affirmatives. The difference lies basically in the field of the time and manner in

which these last things are to come to pass, or did come to pass. In the case of brother Nichols, they are to come to pass, yet in the future. In my conviction of the Bible, and my understanding of the Bible, these things have already come to pass. It is the burden of the affirmative this evening, and tomorrow evening, to show that these things are not yet fulfilled, and to show that the Bible teaches that they extend beyond the twentieth century, or at least up to that time. We have shown, from time statements in the Bible, that the time for these things was "at hand," and they were going to "shortly come to pass."

Brother Nichols has appealed this evening to the book of Revelation as a book of end-time things, and therefore, I feel he is going to hold to this book as dealing with things yet to come. I disagree with this. And one of the reasons for the disagreement is based on these plain, simple and unequivocal time statements, and if that's confusing, then I can only offer apology for the language of the scripture. When I say, "at hand," 1 don't believe that I am using terms that are confusing to an audience. When I say, "shortly to come to pass," I don't believe it should be difficult for someone in an audience to understand what is meant. I was very careful to stress the fact that the whole program of eschatology in the New Testament is presented in the plain language of those plain time-statements. There- fore, Peter said he was writing at the end- time. "The end of all things is at hand." That's a plain statement. "The end of all things is at hand" (I Peter 4:7). Concerning the judgment, he said, "The time is come that judgment must begin at the house of God." That's a plain statement. "The time is come." He did not say, "will come" sometime down through the centuries, or sometime in the future. The time "is come" that judgment must begin at the house of God.

Jesus said, "Before this generation passes, all of these things shall be fulfilled" (Matthew 24:34). That leads us then, to a consideration of the text that deals with "all of these things," and "all of these things" must be backed up to the threefold question of verse three: "What shall be the time of the destruction of the temple, and the sign of your coming (notice, 'the sign of your coming') and of the end of the world?" Jesus did not say there was no sign of His coming, but He proceeded to give signs not only of His coming, but also of the end of the world, because the signs are applied to both. They are both

the same in time and event - the coming of Jesus and the end of the world. So, He tells us very plainly of some things that would take place so we wouldn't misunderstand. "When ye see the abomination of desolation spoken by Daniel the prophet," then you know the time is HERE. "Let him that is in Judea flee to the mountains. Let him on the housetop not come down. And He said, "All these things shall be fulfilled before this generation passes." I don't know what your concept of "generation" is, but if I did not make clear what "generation" means, it is only because I took for granted that you have a working knowledge of the word "generation." And when Jesus said, "this generation," He was talking about the one He was in when He said it. So, I concluded that it would be the one in which He would come again, and in the final part of the affirmative tonight, my worthy opponent said that there were several comings of Jesus Christ, but I failed to find anything about the one in Matthew 24. So, evidently, he feels that this belongs to the future; what he calls "the future Second Coming of Christ." Now, how he can get it out of "that generation," when Jesus said, just two verses before, "You will see the Son of man coming in the clouds of heaven with power, and in glory," I don't know.

If my interpretation is strange to Biblical language, and if it is con- fusing to people, then I must apologize for trying to repeat just what is in the scriptures. I don't believe his charges are exactly fair, and according to the truth of the matter. Now, brethren, one of the problems in this study, and this is point number one that he brings up, which, I feel, is related to what we want to meet in our negative this evening: He said, "the Bible was written in the language of common terms," and then implied that my presentation of the truth of God's word was not in those common terms of the Bible. You may be the judge of the merit of that statement. I talked about "tabernacle," "temple," and "priesthood," and everything that was typified in material form under the Old Testament, and how it had a spiritual fulfillment under the New Testament. He feels that because we put things in the spiritual field that this is vague and in- definite. He feels that this makes everything hard to understand. But do you know what makes a thing hard to understand? It is putting it in the background of the wrong kind of understanding. The thing that makes something easy to understand is to bring the proper

background to it, and the understanding of the New Testament depends upon a proper under- standing of the Old Testament. The Old Testament was used as a type, a pattern, and a shadow of things to come, and if we don't understand what was there, we're going to miss the application that is made by the Holy Spirit in the New Testament.

I believe that the world has a language and a wisdom that changes even from generation to generation. We have concepts of things that come through customs and traditions and our background learning, and many times we become so infiltrated with this experience and this knowledge and this language of the world that this is the thing we bring to the scriptures, in the interpretation of those scriptures, and that gets us into trouble many times. Paul said in I Corinthians 2:19-13, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received," (talking of the apostles, and other inspired men of that day) "not the spirit of the world, but the Spirit which is of God." Why? "That we might know the things that are freely given to us of God." (In the spirit of the world, those things could never be discerned). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" And I'm contending that eschatology, or the doctrine of last things, is going to have to be presented in the language of the Holy Spirit, beginning in the Old Testament, and out of this must come the shaping and the forming of our concepts of God's eternal purpose, to which we bring, in the interpretation of the New Testament, the fulfillment of those things. And if we bring the wisdom of this world to it, then we might even make the mistake of thinking that the world that was ending in that day was the material world, rather than the world of Judaism. We might even make the mistake that the world to come is a physical, material world, instead of the one typified in Judaism. That's the way the world thinks.

Do you realize that we're dealing this week with a topic and a subject that is perhaps the most controversial and the most diversified

in views, of any subject of the Bible' It has been for centuries. Why is this true. I believe it's because the language of the Holy Spirit has been ignored, and sometimes when it is brought forth it sounds like strange teaching to some people who may not have given careful consideration to the language of the Holy Spirit. I am speaking the language of the Holy Spirit whenever I talk about "this world," and the "world to come" in an application of the Jewish world and of the Christian world, because that is the very thing and the only thing, that you can make out of the typical patterns of the Old Testament in connection with that which was to come in a state of fulfillment in the New Testament. But if we leave this teaching and this language of the Holy Spirit, and go out and talk the language of the man on the street, and speak about "this world" and the "world to come," then probably we'll begin to filter out here into some of the concepts of eschatology that are very prominent in the field of pre-millennialism whether it be post, pre, mid, tribulational, or what have you, or whether it be dispensationalism. There are various forms and manifestations of it because we're not bringing to the New Testament scriptures a proper understanding.

This is true because we start with the New Testament, rather than starting where God started. God started in the OLD TESTAMENT, and He took His time, as brother Nichols pointed out the other night. He said He headed for Pentecost. I agree with that, but He didn't put His brakes on there. He headed for Pentecost, and when He got to Pentecost, He began, through the ministry of the Holy Spirit, to fulfill what He had purposed and planned, and laid the foundation for, since the day of Adam - four thousand years of preparatory work. Then He began to fulfill it. I'm suggesting to- night, then, that maybe some of this "strangeness" of the statements that are made, from time to time, with reference to end-time things, is because, we did not go back to the beginning of things, in the typical form and state, and learn what the purpose of God was.

Now, further, in the definition of his affirmative, he went to "death" first. This is point number two that I have. "It is appointed unto men once to die, and after this the judgment" (Hebrews 9:27).

Well, I believe that scripture. I know brother Nichols believes it. I'm not sure what his concept of it is, and probably he feels he's not sure what my concept of it is, but we're going to try to find out before

this evening is over.

He made the statement that some of these things I did not discuss in my first two affirmatives, or the first two nights of my affirmatives. I hope brother Nichols will realize, and I believe he does, because he's going to have the same problem - I hope he realizes that we're dealing with a subject that is far greater in scope than the time period assigned to it. I am dis- appointed that I could not cover more material that I wanted to cover, realizing that even if I did so, then I had only scratched the surface. But if he feels that I have not covered enough, he is welcome to continue this discussion, and we'll just keep on till it is finished. The original agreement was that there would be a return discussion at Henderson, Tennessee, if the elders invited us, and the elders at Henderson chose not to, I presume, (I believe this is correct) or were not interested, and so, that has limited this debate. Now, of course, we consented to go ahead and have it at Warren with the realization that the proposition was far extended beyond four night's time. But I wanted the brethren here at Warren to hear what brother Nichols had to say on this subject, I wanted my members here, the church members where I preach, to hear the other side. And I told him to come right ahead. If the brethren down at Henderson, Tennessee do not want this debate, we'll go ahead and have it anyway. I think it is a tragedy, I think it is very unfair when a Christian school will bring a man's doctrine under attack, by choosing a speaker to come and speak on it, and then will not afford an opportunity for his defence. I think there ought to be an opportunity provided, when a man is in error, to explain his position fully, and to have the opportunity to discuss, in the area of the attack, just what is involved. But, this is perhaps beside the point. We, nevertheless, agreed to this debate, knowing it would be hard to cover all the propositions. But whatever he feels I have not covered, if I cannot do it tonight in the negative, or tomorrow night, I would just spend the rest of my days talking about it, if he wants to do the same. I'd do it every night. I'd talk it day and night. I love to study the Bible. I enjoy this study. It is a thrilling study to me. I hope, brethren, if we do nothing more than just get you involved a bit deeper in the study of things concerning end-time subjects, that it will be worth the while. I always want to have the spirit and the attitude of he Bereans who were more noble than they of Thessalonica, and that

is to study the scriptures and search them daily, with an open mind, and that's how we're going to profit by these things.

Well, he says, if I understand him correctly, that Hebrews 9:27 has to apply to the body, because the soul does not die. He made that statement last evening, that since Adam to the day of Christ, souls did not die. I find that hard to understand and to accept from a Biblical viewpoint. I don't know what brother Nichols means when he says the soul does not die. I have always believed that there is a death of the soul. In fact, I have always believed that is what Jesus came to rescue us from - that death of the soul. Now that's a view, really, that I have never heard taken until now. But, he has that view, I suppose, because he's going to limit death to the physical body, and the restoration of that physical body. I believe then that we'll have to pursue this further. He defined it; I'm not sure that it's'- clear, but if it's clear to you, then you're just that much brighter than I am.

He gave John 5:28 as proof that all that are in the grave are going to come forth. I believe that scripture - every word of it. I don't know if I believe his application or not. He just did not enlarge upon it. What kind of grave is that? Will he define the grave of John 5:28? Is he talking about a grave out here in a cemetery where you dig a hole and put a physical body in? Is that the grave? Now, I think we ought to get plain and specific then, on these terms.

Then he talks about the day of judgment in Acts 17:31, as the result of which all men were commanded to repent. I believe in a day of judgment, just like the one in Acts 17:31, as taught in the scriptures. I believe the scriptures teach a day of judgment, and it was a day that necessitated the repenting of ALL men, not just the Jews, but the Gentiles because of the NATURE of the day of judgment, and of the things that were going to transpire in that day.

Then he refers to II Peter 3 as proof that this physical heaven and earth shall be destroyed. We'll notice, then, his further affirmative on that - that I deny.

(Time called). Thank you.

15 NICHOLS' SECOND AFFIRMATIVE THIRD NIGHT

Honourable Opponent, Moderators, Ladies and Gentlemen: I want to begin where our Brother had just begun to close his speech. He believes in the death of the soul, that the soul dies! He is denying

that the soul of man was then immortal, and lives on and on, even after the death of the body. Yet the Bible clearly teaches the soul does not die.

(Mt. 10:28.) This is an example of how brother King perverts the word of God and takes it out of its context.

Jesus said, "Fear not them which kill the body. . ." Now, what kind of death was he talking about? He was talking about the real, actual, literal death of the body! "Fear not them which kill the body, but are not able to kill the soul." (Mt. 10:28.) If a soul could be killed, then they would have killed it when they killed the body. But brother King denies passages like that. Speaking about physical death, about men killing the apostles' bodies as they would go out to preach, Christ even said they "shall kill you." (Mt. 24:9; Jn. 16:2.) Then Jesus said they can not kill your soul! Of course they could not kill the soul.

Jesus said, "Whosoever liveth and believeth in me shall never die. Believest thou this?" (Jn. 11:26.) He is here talking about the soul. He did not mean that the body never would die; because the Bible says, "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27.) Of course, brother King thinks the judgment is in this life, as well as, maybe, (maybe, in some cases) after; just maybe! Yet, ". . . It is appointed. . ." God has "appointed" it unto man to die. (Heb. 9:27.) "Death passed upon all men, for that all have sinned." (Rom. 5:12.)

So, man cannot kill the soul. "But rather fear Him who is able to destroy both body and soul in hell." (Mt. 10:28.) You see, Jesus was talking about the soul and the body, and He said that man could kill the body, but not the soul. However, God could destroy both—a thing man can not do. Now watch my Opponent ignore this, like he has been doing my arguments through the discussion. He pays little attention to them. We agreed to be governed by Hedge's Rules of debate. Yet, my very strongest arguments he just ignores, as though I had not made them. That is because he can't meet the issue.

Now you watch him and see what he says about this. He will have to take some sort of 'spiritual' dodge on it. That shows his vocabulary, that he is speaking in language "foreign to anything God spoke. I have given God's language; and the Bible needs no revision, or simplifying and modifying, in order to get men to understand it. Paul said that "Ye have heard of the dispensation of the grace of God

given me to you ward:" (that is, to me, for your benefit) "how that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby .when ye read,"—"you can't understand? You will have to have this man King, and Armstrong, and a few fellows who 'spiritualize,' tell you what the Bible means? You can not learn it at home? it is not adapted to you? You do not speak the language of the Bible? You don't know what they mean when they say something?" Of course not! But you know what God means. Paul said, "Whereby when ye read, ye may understand my knowledge of the mystery of Christ." (Eph. 3:2-6.) .

Paul was not writing that to wiseacres; he was writing to the Ephesian Christians, and they could understand what he had to say. Paul was a , smart man, but he affirmed that they could understand. David said, "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105.) He did not say, Some interpreter is a lamp unto my feet, and light unto my path! Nor, that one must tell me whether it is spiritual, or literal, or non-spiritual, or non-literal, and such like!

Brother King says now he believes in a day of judgment; but that is dodging the issue. He does not believe in a day of judgment to come! He is speaking a 'foreign' language to you! In his language, he means that A.D. 70—nineteen hundred years ago— was the "judgment" that he believes in! But he did not have the courage to say so, did he? He wants to deceive you into thinking he believes exactly like the Bible says it. Thus he speaks in a 'foreign' language to people who read and really believe the Bible, and take it at what it says. Watch him, and see if he does not continue along that line.

I call attention to the fact that the message of the Lord is adapted to us, for we will be judged by His word. Jesus said, "The word that I have spoken, the same shall judge him in the last day." (Jn. 12:48.) But does it mean what it says . . . "judge him in the last day"? According to my Opponent, that means it will just judge him in A.D. 70; then, after A.D. 70, we have already had the judgment! He argues there will be no more judgment! There is no other day of judgment that the Bible talks about in general!

I read now to show that there is to be a day of judgment of all people. All nations will be brought together for that judgment. "Then began He to upbraid the cities wherein most of His mighty works were done, be- cause they repented not: Woe unto thee, Chorazin!

Woe unto thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." (Matt. 11:20-22.) Tyre and Sidon will have to meet God in "the day of judgment," hence they would all have to be together. The people He was addressing would have to be with those of Tyre and Sidon in "the day of judgment," and it would be more tolerable for some than for others. Jesus made this statement in His personal ministry.

Then, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: For if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:23-24.) The land of Sodom was back in the early part of the Old Testament—nearly 3,000 years before Jesus was speaking. Yet the "land of Sodom" is going to be with these people in judgment! And it will be more tolerable for that wicked land, which was destroyed for its wickedness, than for these people who had been taught by Christ, but would not accept the truth.

Then, "0 generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment." (Matt. 12:34-36.) (My proposition says, ". . . day of judgment." "For by thy words thou shalt be justified, and by thy words thou shall be condemned." (Matt. 12:37.)

But according to brother King, we won't have any "day of judgment" since A.D. 70. King says we won't have a day of judgment like that. He thinks the judgment is all in the past, and Jesus is here speaking of a "day of judgment" that only the Jews had in A.D. 70!

Again, we read: "And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And who- soever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom

and Gomorrah in the day of judgment, than for that city." (Mark 6:10-11.) So they will be there in judgment together. A general world judgment is to be had. No place in the Bible teaches that Sodom and Gomorrha would be-brought up there in the destruction of Jerusalem!—in A.D. 70! Brother King is reading between the lines. He has a 'foreign' language that he wants to put off onto us— . . . spiritualizing everything—that it means something besides what it says! Instead of God's saying what He wanted to say, brother King thinks He said something else, and will judge us by that!

Brother King is too much under the influence of Armstrong or some spiritualizer. In fact, brother King admits this theory nearly ran him crazy, it was so upsetting, when he got to thinking about these things. Well, it is enough to disturb anybody to believe as King does!

I call attention to Lk. 10:12-15: "But I say unto you, that it shall be more tolerable in that day for Sodom than for that city. Woe unto thee woe unto thee, Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable tor Tyre and Sidon at the judgment, than for you. And thou, Capernaum which art exalted to heaven shalt be thrust down to hell." So there is Sodom and Gomorrha, and these cities, having to come into judgment with the people of that generation . . . and of all generations, for that matter! We will all be in that judgment!

That judgment was not in A.D. 70—was not nineteen hundred years ago. But, as I have pointed out time and again, it was to be at least one thousand years (plus), after the writing of the book of Revelation!—A thou- sand years, plus! For Satan will be bound one thousand years, and then the saints rule for one thousand years; or else, they rule one thousand years while Satan is bound. Then he will be loosed "a little season," which at the very least would make it over one thousand years before Jesus would come, and before the judgment of the latter part of that same chapter, and before the end-time came, which was to be the destruction of this world. All of that was to be at least "one thousand years" (in Bible terms) after A.D. 70. Of course, that means but "two years" to King—the way he figures and triggers with it! You cannot trust a man who won't tell you what the Bible "says" and stay with it, and "preach the word." Paul charged

Timothy to "preach the word." (2 Tim. 4:1-3.) He did not say preach your opinions and theories; but, "preach the word." Preach what God said about it.

Then we read, "And the times of this ignorance God winked at, but now commandeth all men every where to repent." (Acts 17:30.) Why should "all men" every where repent? He said, "Because He hath appointed a day in the which He will judge the world." The "world" here is "all men" every where who are to repent . . . "judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:30-31.) "ALL men" . . . "world" includes everybody. King says this just means the Jews, there in Jerusalem! Oh, he said the effect of it went out and touched other people, and they were judged too! I suppose they were sent to heaven or sent to hell, one or the other, on account of what happened over in Jerusalem? That is the kind of an unjust God he must be serving, with the interpretation he gave on the passage. (Matt. 25:31-46.)

Then we read, "Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ." (1 Cor. 1:6-7.) There they were "waiting" for the "coming" of the Lord Jesus Christ. Then we read concerning the judgment: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." "At His appearing, and His Kingdom" (2 Tim. 4:1-3.) If that meant in A.D. 70 in Jerusalem, and He judged the world then, why did Paul, in the last part of the New Testament charge Timothy this way, saying, "I am now ready to be offered, and the time of my departure is at hand?" (V. 8.) And still, in verse 18 he says, "He will preserve me unto His heavenly kingdom." Yes, there is a "heavenly kingdom" that Paul would not enter into in this life.

THAT WORLD

'CHILDREN OF THE RESURRECTION' NEITHER MARRY NOR ARE GIVEN IN MARRIAGE NEITHER DIE ANY MORE EQUAL TO THE ANGELS'

LUKE 20 34-36

THIS WORLD

'CHILDREN OF THIS WORLD MARRY
ARE GIVEN IN MARRIAGE
'DIE' ONCE'

TRUE TO NOW -1973

(Chart 4)

I have read from Luke 20:34-36, time and again, in the last two nights Jesus said, that it is after this life is over that people have everlasting life "neither do they die anymore." That shows they had died once, and then they are also called "the children of the resurrection" in those verses. They "neither marry nor are given in marriage." Brother King had the audacity to stand up here and tell us this means here, in this life, right now! Jesus was not talking about a future time when people will "die no more!" This is what led my Opponent to say that he is not ever going to "die." Well, that contradicts the Bible which says "It is appointed unto men once to die." (Heb. 9:27.) And, "As in Adam all die." (1 Cor. 15:20-26.) But he says, "I'll be an exception to the rule; I'm not going to die." The Bible says "all die." And the Bible, talking about the saints, said, "Blessed are the dead which die in the Lord."

(Rev. 14:12-13.) But King's logic is: "That's not so! You just need to know our figurative language, and our spiritualizing process!" My friends, God Almighty is not the author of a Bible like that, which you can't understand, and which always means something different from what it says. You should not follow a man who will teach you that way, and spiritualize it! By taking the Bible and treating it that way, you can make it prove anything in the world you want to . . . just anything! Just take it out of its context, and pervert it like that and you sin.

When Jesus got through telling about the destruction of Jerusalem, He said, "This generation shall not pass, till all these things" (the things pertaining to it's destruction) shall take place;

then He said, "Heaven and earth shall pass away; but my word shall not pass away." (Mt. 24:34.) Well, when is heaven and earth going to pass away? Jesus said, "But of that day" . . . that is a future time, after He had finished talking about the destruction of Jerusalem . . "of that day and hour knoweth no man, neither the angels, but my Father only." And in Mk. 13:30-32 He says, "neither the Son .

. ."So the Son did NOT know!

Brother King argued here last night (you remember) that the Son did know! That it was revealed! He said I was assuming that it was not revealed. Well, he was assuming that Jesus Christ was not a Billy goat when it said he was the "lamb" of God. (Jn. 1:29.) He must have been a sheep and not a Billy goat . . . just assume anything! I am not assuming anything. I am staying with what it "says." It says there will, be the judgment, for which Jesus will gather all nations together, which thing He did not do at the destruction of Jerusalem. "And He shall separate them, one from another as a shepherd divideth his sheep from the goats." (Mt. 25—next chapter after the destruction of Jerusalem.) Christ will say to the wicked, "Depart from me ye cursed into everlasting fire." Brother King has not yet had the courage to say whether he believes in a real "hell," or not! He has not said, and I have begged him to do it! He is dodging!—No doubt he is a materialist on that, and does not believe in a real "hell," a place of punishment for the wicked eternally.

But he now thinks this earth is "hell," too, and this is the only "heaven" there is! If this is the only place for the saints, it would have to be the only place for the wicked too! This must be so, if there is no other place or "world" to which to go! Let him deal with it, and quit being afraid of it.

(Chart 16)

In Jn. 6:39, 40, 44, 54, with Jn. 12:48, Jesus teaches that the judgment will be "at the last day." Now, if you have some "days" after that, then the Bible is not true; for it says that will be "the last day." Jesus said it five times in the New Testament! That the judgment will thus be "at the last day," not in A.D. 70. Not only so, but "Jesus saith unto her, thy brother shall rise again . . . Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

(Jn. 11:24-25.) And she was not referring to A.D. 70 either! Jesus did not correct her as though she were wrong about it. And He did not spiritualize about it. He says, "I am the resurrection and the life" . . . He's the source of the resurrection. He is the One who will do the raising from the dead. "And he that believeth in me, though he were dead, yet shall he live" . . . though he were "dead" physically, yet shall he live beyond physical death. He certainly does not mean one who dies in sin will live spiritually in heaven forever. He could not mean that. That would contradict the Bible.

Time expired.

Thank you for listening: and I hope and pray you will all be glad to accept whatever the truth is!

16 KING'S SECOND NEGATIVE THIRD NIGHT

We really do appreciate the opportunity of study tonight. Brother Nichols is off and running on "what brother King believes." I guess I failed to do a good job on the two evenings of my affirmative to get across what I believe. Now he's telling what I believe, and you talk about a communication gap! I'm learning things I believe that I never dreamed of ever believing. But I shall let you review the tapes: and brother Nichols hopes, I understand, that there will be a publication of this debate. I'll let you read what has been published of the first two speeches, and you can compare what I said I believe with what brother Nichols said I believe, and then you can see whether or not he's trying to take an approach in this discussion that will help you and will define the issues, rather than cloud the issues by giving shady meanings to things which he says I believe.

First let me say this. He has challenged me repeatedly to say that I believe in a real hell. He knows I believe in a real hell. Certainly I do. I believe he's read my book, The Spirit of Prophecy. It certainly is there, and I would never for the life of me deny that there is a hell. I believe that heaven and hell are real. I believe the second coming of Christ is real. I believe the judgment is real. I believe the end of the world is real. We talked last night about the reality of spiritual things, and brother Nichols never replied to that chart. He never denied this, except to say that he believed in spiritual things too, and I knew this. The thing I feel is needed, is to put the application of things in a harmonious relationship time- wise and event-wise, so we can remove the apparent contradictions of the Bible in what is called "the end-time period" of the Bible's teaching; remove these things that are causing divisions and differences among us today, not only in the church, but also outside the church with respect of our understanding of the scriptures. The best way we can do this is to study with the spirit of humility, in the spirit of love, and without the spirit of dogmatism, so we may have a working knowledge of the Bible, that will be beneficial to us as individuals, and also to other people whom we teach, and whose lives we influence.

I did not have time to reply to everything in his first affirmative. I shall try to briefly do this, and then take up where he was in his second affirmative. He says, point number six, "Delivering up the kingdom to God," in I Corinthians 15:24, is a part of his proposition

which he affirms is yet future. He said, "Brother King says He will never. (Christ, that is) cease to reign." That's right. He represented me correctly in this. I affirm that. Christ will never cease to reign. He's going to affirm, evidently, that He shall cease to reign. I want to know when. I want him to tell me specifically when Christ shall cease to reign and why He ceases to reign. He says that He is going to destroy death when He shall have raised every man. That's how death is destroyed - when He shall have raised every man. All right, we're going to see whether this is when death is destroyed, or not. When He shall have raised every man. When every man is raised, and made alive, death is destroyed. I read in the Bible of a second death. How long does it last, and when will it be destroyed? Will the second death ever be destroyed? I believe that death is just as eternal as life, and there- fore to affirm that death is going to be destroyed when He raises every man, is to deny a second death, if he's going to make every man coming in a future, general resurrection from the graves out here in the cemeteries. If that's when death is destroyed, then there is no more death; therefore, the first and the second deaths will have to disappear; or if the second death continues, or if that's when it begins, then what is that second death?

He said a few moments ago that, "the body can be killed," and from this he labours to show that the soul can also be killed. Now what happens when you kill the body? Will the same thing happen to the soul when you kill it? Is he teaching the doctrine of non- existence conscious-wise? Spiritwise? When that body is killed, there is no life in it at all. There's no consciousness there. That body is dead, just like Rover. All over. Dead as can be. It decays, goes out of existence so far as the form of it is concerned. Then from this he draws the conclusion that the soul can likewise be killed. Now I don't yet know what he means by that. Since Jesus said God is able to destroy both body and soul in hell, does that mean that God is going to kill both body and soul in the judgment? Kill them. You know what it means to kill your body. If I were to shoot you tonight, you'd know what I'm talking about. Now is that what the passage of Matthew 10:28 is talking about? I don't believe it is. We're going to get to the death part of it in just a few moments. Let's go on with his first affirmative. I don't want him to say I did not meet it.

All right, "He has not mentioned the first dominion of the

kingdom." Well, he said the first dominion of the kingdom was Pentecost. Where do you read in the Bible anything about a first and second dominion of the kingdom? You talk about strange language. That's about as strange as the language he accuses me of using. Now, I have no objection to his using it if he defines his terms. He said, "first and second dominion of the kingdom." And he said I didn't say anything about the first dominion of the kingdom. No, I don't use that term. He uses it. But I did talk about the kingdom's having its beginning on Pentecost day. Repeatedly I affirmed this. I've said plenty about that, so this should be enough. I believe there was, in his terminology, another dominion of the kingdom in Luke 21:31, and he's never even mentioned that passage, and I've put it to him every speech. He hasn't even gone to Luke 21 at all. He can't, because he knows it defeats his division of Matthew 24. He cannot go to Luke 21.

He said, "King denies the kingdom will be delivered up to the Father." No, I do not deny that. Then he turned around and said, "He has it done in A.D. 70." Well, if I have it done in A.D. 70, I must not deny it. He said we deny the kingdom was established on Pentecost. I just got through affirming again that I do not deny the kingdom had its BEGINNING on Pentecost.

He said that the date of Revelation is commonly placed in 96 A.D., and he read some proof for it, and these are good men that he quoted from. He left the impression that, that is how most scholars stand - that they favour the post-Jerusalem destruction date, rather than the pre-Jerusalem destruction date. Well, let's see what he had to say about it last February down at FHC. Page 12 of the Lectureship book: "As far as the best scholar- ship on record, the book of Revelation, the last book of the New Testament, was written after A.D. 70, and about 96 A.D." Well, now he has established himself as a judge of scholarship. I have no objection to that. He is quite a scholar of the Bible, but I would be very hesitant about passing judgment on some of this kind of scholarship.

I read to you now from Philip Shaff, in his first volume of The History of the Christian Church, page 428-429. "Nevertheless, the internal evidence of the Apocalypse itself and a comparison with the fourth gospel favours an earlier date, before the destruction of Jerusalem, and during the interregnum which followed the death

of Nero in 68 A.D. We hold, then, as the most probable view that John was exiled to Patmos under Nero, wrote the Apocalypse soon after Nero's death in A.D. 68 or 69, returned to Ephesus, completed his gospel and epistles, several, perhaps twenty years later." On page 826 he said, "The revelation of John, or rather of Jesus through John, approximately closes the New Testament. It is the one and only prophetic book but based upon the discourses of our Lord on the destruction of Jerusalem and the end of the world and His second advent." On page 37, he lists twenty scholars that assign the message of Revelation before the destruction of Jerusalem. Among these scholars, and I shall not name them all because you perhaps would not be familiar with all of them, even as I am not. We have: Whitstein; Long; Bleek; DeWitt; Maurice; Samuel Davidson; Moses Stewart; then in the footnotes on page 83 he adds ten more. Among these are Lightfoot, Westcott, Bleek, and then he states, "I myself formerly advocated the latter date in The History of the Apostolic Church, 1853, page 418." But now he advocated the pre-destruction of Jerusalem date.

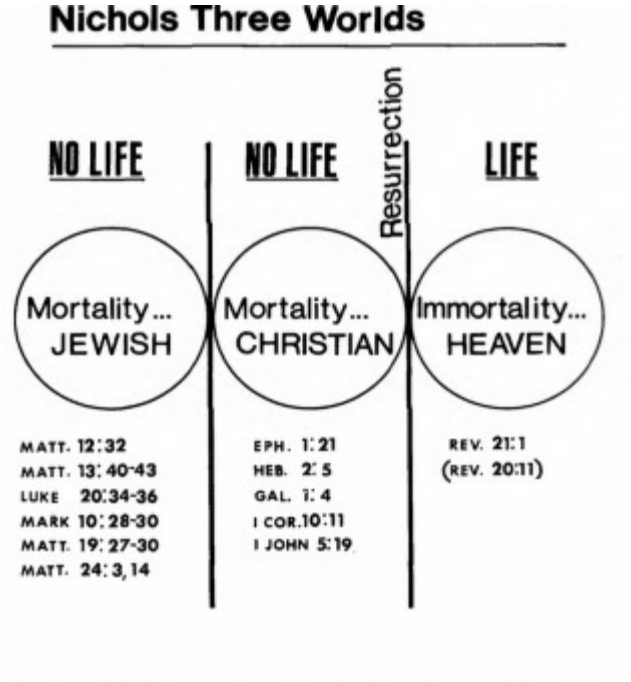
Well, that's some pretty good scholarship; thirty of them listed there, that favour the date before the destruction of Jerusalem. Of course, Foy E. Wallace gives several more in his book; if any of you have it, you may read it for yourselves. So to say, "as far as the best scholarship on record is concerned, the latter date is the only date, or has to be the date," I believe is to make a judgment of scholarship that is maybe just a little egotistical. I don't know. Anyway, I would say that men like Westcott have put forth evidence of some pretty tremendous scholarship, and we'll be quoting from them later on in this debate.

He says next, "The soul does not die." Matthew 10:28: "Fear not them which are able to kill the body, but are not able to kill the soul. But fear Him that is able to kill both body and soul in hell." That's the scripture. That's the passage. "Fear Him that is able to destroy both body and soul in hell." Now what does it mean to destroy body and soul in hell? I'll wait for him to explain the word "destroy," and the state of the body and soul in hell. Will God kill the soul in hell just like man is able to kill the body? If man can kill the body, and God is able to do both to body and soul, then what does it mean to destroy body and soul in hell? Annihilate them? Is he teaching the

doctrine of annihilation? All right, now he says that the soul does not die. There is no such thing as the death of the soul. Therefore, the only death the Bible could possibly be dealing with is that of the body, if I understand brother Nichols correctly. Well, Ephesians 2:1 says some- thing about a death, and something about a resurrection. "And you hath He quickened which were dead in trespasses and sin." Now what was dead in sin? The body? Was the body in sin and was that the thing that was quickened? Paul said, "you hath he quickened who were DEAD." What does "dead" mean there? Does it mean or doesn't it mean dead? And why was the gospel preached to these people if they were not dead? If the soul does not die, why preach to them? He has immortality an inherent characteristic of the soul from the beginning, never lost, never to be regained, and so this is his doctrine, which in my judgment is not the doctrine of the history of the fall of man and of the redemption of man down through time. To Adam the sentence was, "In the day that thou eatest thereof, thou shalt surely die." When did Adam die physically? The day that he ate? I don't believe so. I don't believe brother Nichols believes so. But he died, or God did not keep His word. How did he die? And what died? From what did Jesus come to deliver us? He seems to have a position on death that is very foreign to the Bible, and contradictory to it, for the very purpose of trying -to save his concept of the resurrection of a physical body. I hope later on he'll get into the resurrection passages.

He didn't tell me what grave that is in John 5. I believe that passage. I'm eager to know whether I believe it like he does. He didn't say whether that grave in John 5:28 is a literal grave like we have out here in the cemeteries. He said. "The hour is coming when all of them are coming out." I'd like for him to tell me whether that is a literal grave; that is, one out here in the ground, this literal earth, and he has stayed away from that after having affirmed that everybody is coming out of the grave. I believe everybody was going to come out of the grave, too. I affirmed the resurrection of the dead at the first.

Let us take a look at a chart that might help to explain a little bit of the problem that we have here.



(Chart 8)

I have three circles drawn. Later on I want to deal with these in relation to "this world," and the "world to come," because eternal life is involved in them. Here we have the Jewish world, the Christian world, and then heaven. I'm presenting this from brother Nichol's viewpoint. I don't mean to be dis- respectful in having Nichol's Three Worlds up here. I did that to identify it, so you would not feel that I was affirming that this is the New Testament presentation of the three worlds. Here's the resurrection. Therefore, I presume that brother Nichols is affirming that there was no life in the Jewish world, and that there is no life in the Christian world; that the life has to come in heaven. The question before us tonight is: Is this life in relation to the physical body, or is it in relation to the soul? I want these issues clearly defined in this discussion. Is brother Nichols making the "immortality" of the gospel of Jesus Christ that which applies to the physical body in the restoration of it, and not the soul of man? That's what we want set before us tonight.

I have a quotation here that I read the other day in a religious magazine, concerning immortality: "The theological world is bemused by an eschatological cliché' which has become almost

axiomatic: Christianity has no doctrine of immortality, only a belief in the resurrection!" I want you to think on that awhile tonight, because of the concept that I have of the resurrection. "Christianity has no doctrine of immortality, only a belief in the resurrection." By a doctrine of immortality, I'm talking about a POSITION of immortality that is present in this Christian world today. You cannot have immortality until after the resurrection. You cannot have immortality until after that which is mortal has become immortal; and that which is mortal does not become immortal until it has been resurrected. I want brother Nichols to tell me tonight what is resurrected, and before it was resurrected, was it mortal, and if so, what was mortal, and did it then become immortal after the resurrection? And is that the doctrine of mortality and immortality that the gospel of Jesus Christ is dealing with? I'm trying to make it as clear as 1 can, so we can get down to the real issue, of which might be a difference between brother Nichols and me on the last things. We want to know just what that difference is, and have a clear definition of it.

Why was there no life in the Jewish world? Well, he might say there was. I say there wasn't. I say that they were dead. They were dead in sin, just as the Gentile world was dead in sin and trespasses. "All were concluded under sin, that the promise of faith by Jesus Christ might be given unto them." Why was there no life here? Because they were under a law that could not create and could not bring a state of immortality. Listen to the apostle Paul in Galatians 3:19. He's talking about life, and he's talking about death. Verse 21: "Is the law, then, against the promises of God? God forbid. For if there had been a law given which could have given life, verily righteousness would have been by the law." If this law that Moses gave could have given life, then there would have been no further need of another law being given. The need of the giving of another law was that there might be life. Life has to follow, and that's what Jesus came to do - to give life. To the physical body? Or to the soul? Or to both? These are the three questions before us tonight.

I affirm that the mortality the Bible is dealing with, that eventually is destroyed and replaced with immortality, has to do with the state of man's soul. I affirm this, and I want brother Nichols, now, to either say that is true, or that is not true. I want to clearly know

where he stands tonight before we go any further in the investigation of these things. Immortality, then, according to him, cannot be in the Christian world because we are not yet resurrected. A state of life does not yet exist. A state of immortality and incorruption has not yet arrived; therefore, the Christian world has nothing by way of advantage over the Jewish world with respect to the state of life, immortality and incorruption. And if it does, what is the advantage?

(Time called). Thank you.

17 NICHOLS' THIRD AFFIRMATIVE THIRD NIGHT

Honourable Opponent; Moderators, Ladies and Gentlemen; it affords me great pleasure to reply to the confusing, rambling speech that our Brother has made.

First, I want to call attention to some things that he suggested right at the last, while you are thinking about it. I want to ask him some questions about the resurrection. He said last night that the negative is supposed to answer questions, that he was supposed to answer questions up to last night when his part in the affirmative was about over. So according to that, he is supposed to answer my questions tonight. And here he is, asking me questions! His concept is that the negative is supposed to answer questions, in- stead of the affirmative. But that makes no difference to me; I am here for the truth's sake. I am not here to quibble around, and to dodge around. I want to get to the truth of God Almighty.

He said of the resurrection, "Does it refer to the body? Or the soul?" Well, of course, it is the body that is to be raised from the dead, not the soul. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern . . ." All admit this is a figurative speech, as the context shows; God made it figurative in that particular part of it; describing earthly calamities; and then He made it literal before He got through with it. He said. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:6-7.) That was under the Old Covenant, way back there in Old Testament times. So man had a spirit or a soul back there. "Shall I give . . . the fruit of my body for the sin of my soul?" (Mic. 6:7.) My Opponent does not believe they had "souls" back there. If he does, according to his speech just now, he believes all those souls went to hell! Because he said he believes in a hell now. I think he will wind

up taking another dodge—because he is here to dodge! I see that. And he will say, "Oh yes, I did not mean- what you mean by 'hell' . . . I just mean 'hades." I just mean good people could go to 'hell,' that is 'hades'!" But the Bible says, "The wicked shall be turned into hell, with all nations that forget God." (Ps. 9:17.) Watch him dodge, now, when he gets to it! Instead of trying to speak the language of the people who understand the

Bible, he is out trying to figure it all out of existence. But he can't. He says I can not have immortality until after the resurrection.

If there were no immortality before the New Testament, then, according to that idea, there was no soul till after the New Testament age came in. They did not have any one with any immortal soul back there, according to him. Eccl. 12:7 refutes this, along with other passages, such as Ps. 22:26: "Your heart shall live forever." There is something about man that never will go out of existence. This has been true from Adam till now. That passage (Ps. 22:26) was about 800 years before Christ was born into the world . . . before brother King thinks man got a "soul," and got eternal life, or something like that! He is talking so figuratively . . . moon-shining, until he seems to think that he will get by with it! But we will sing "Where he leads me I will follow!"

"If the law could have given them life, then why did Christ come?" he asks. Well, they did not have life except 'on credit.' God forgave their sins back there, so that even Enoch could go to heaven from back there; and Elijah was caught up to heaven. This shows that they were not lost, unpardoned, and unforgiven. "As far as the east is from the west so far hath he removed our transgressions from us." (Ps. 103:12.)

But they had this pardon "on credit," and Jesus had to pay the debt. We sing, "Sin had left a crimson stain, but He washed it white as snow." He died "for the redemption of the transgressions that were under the first testament." (Heb. 9:15.) But they had pardon. Brother King's doctrine would not have taught them to seek the Lord, but say, "Oh, well, there is no use! We are just going to have to wait until Jesus gets here. No use for us to seek the Lord, for he will not pardon us till Jesus comes!" But that was not true. We read: "Seek ye the Lord while He may be found; call ye upon Him while He is near; let the wicked forsake his way." He did not say, "just go on in your sins, because

it would not do any good—no salvation for you! You are living in the wrong dispensation." It says, "Seek ye the Lord while He may be found; call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. 55:6-7.)

If I were arguing the rotten doctrine he is arguing tonight, I would repent before I ever tried to go to sleep! It is a sin against God Almighty to pervert the gospel like he is, and pervert the truth of God's word like that! So then the idea that he is trying to put over, is, just any old thing in order to be like Herbert Armstrong and others of such persuasion!

(Chart 16)

I call attention now unto a few other things concerning the judgment that I want to emphasize in particular tonight. Remember that Jesus said, "And I will raise him up at the last day." (Jn. 6:39.) And in verse 40, he says, "And I will raise him up at the last, day." And in verse 44 he says, "And I will raise him up at the last day." Again, in verse 54 he says, "I will raise him up at the last day." The "last day" is also the day when the wicked will be punished, for Jesus said, "He that rejecteth me" . . . that is a sinner that is a wicked man

. . . "He that rejecteth me and receiveth not my word hath one that judgeth him . . . the word that I have spoken, the same shall judge hint in the last day."

(Jn. 12:48.) God's word is going to judge the lost . . . those who reject Christ and the gospel, "at the last day." Martha said of Lazarus, her brother, "I know that he shall rise again in the resurrection at the last day." (Jn. 11:24.) 1 Jn. 4:17: "Herein is our love made perfect; that we may have boldness in the day of judgment." If you want to be unafraid at the judgment, you have to obey the Lord and serve Him. There is a day of judgment coming, and the apostle is warning Christians. Of course, brother King thinks all of this is not applicable to us at all, but everything that had to do with the future has already been fulfilled back there nineteen hundred years ago! Such fantastic arguments we have never heard! Peter said, "This second epistle, beloved, now write I unto you; in both which I stir up your pure minds by way of remembrance; That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; Knowing this first, that there shall come in the last days" (this was written over here under the Christian age!). "That there shall come in the last days" (the Christian age was already in existence!) "Scoffers, walking after their own lusts." Remember now, Pentecost too was in the "last days." (Acts. 2:16.) "Scoffers walking after their own lusts" makes me think of my Opponent whenever I read that, in spite of everything I can do! He just "scoffs" at the idea of a second coming of Christ. And Peter is talking about that . . . the second coming! He said in the last days "scoffers" will arise and say, "Where is the promise of His coming?" (2 Pet. 3:1-16.) That is what King is challenging me to give. "Where is the promise of His coming?"

Brother King says Christ is not coming any more. For nineteen hundred years whoever has been preaching that He is going to come has been preaching damnable heresy, preaching lies! That is, according to his doctrine. "And saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3:4.) Brother King seems to be in doubt that this old world was created back there at the beginning. It was some other "world" according to him, that was created back there. He makes this "world" to mean only "ages."

"For this they willingly are ignorant of. That by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was being overflowed with water, perished." That was the time of the flood.

He said I did not pay any attention to his chart. That is a slip of the tongue. I used the flood as an illustration. (Gen. 6-9.) I said God prophesied of a flood, and said the world would be destroyed with water, and He really destroyed it with water. And that was a divinely chosen means of destruction, but yet it was real-, literal, water. It was not a sort of figurative water that you can't ever find out what kind it was. Now, Peter used it as something that symbolized baptism. But it was still just plain, pure water when used in spiritual application. ". . . wherein few, that is, eight souls were saved by water. The like figure where unto even baptism doth also now save us." (1 Pet. 3:20-21.) But that baptism is in just plain "water." "Except a man be born of water and of the spirit he cannot enter the kingdom of God." (Jn. 3:5.) There the birth is figurative, but it has literal water. And, "having your bodies washed with pure water." (Heb. 10:22.) And "He saved us by the washing of regeneration," referring to the washing of the new birth—born of "water." (Jn. 3:5; Titus 3:5.)

(Chart 23)

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this

one thing, that one day is with the Lord as a thousand years; and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us ward." That is the reason He has not come . . . "long suffering,"— "not willing that any should perish." If He had come ten years ago, any who have obeyed the gospel within those ten years, would have been lost, if they were accountable ten years before. Everybody in the last ten years who has obeyed the gospel and been saved, would have been lost had Christ come while they were sinners. But by putting off His coming, people would be saved. As long as they are being saved, Christ is "long suffering." "That all should come to repentance." (2 Pet. 3:9-16.)

"But the day of the Lord will come as a thief in the night." He did not tell us when it will be. "In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." (2 Pet. 3:10.) King does not believe this chapter. "And the earth, and the works that are therein, shall be burned up." The earth; not the "world," but "the earth and the works therein shall be burned up." King does not believe it! He believes something else other than what it says! "The coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. 3:12.) "Heavens" here means the earth and the elements round about it shall be on fire; it does not mean "heaven" up yonder above—in which King really does not believe!

"Nevertheless, we according to his promise, look for new heavens and a new earth" . . . a new world with the new elements round about it . . . "wherein dwelleth righteousness." (2 Pet. 3:1- 16.) And that comes after more than a thousand years following he writing of the book of Revelation. Because after John tells about Satan being bound a thousand years in the bottomless pit, then he was loosed a "little season," and the saints reigned a thousand years and then we have the coming of the Lord, the resurrection of the dead, and the judgment, and the passing away of the old world and the coming of the new heaven and the new earth. (Read Rev. 20, and into verse one of the 21st chapter.) "I saw a new heaven and a new earth," and then he describes it; "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying." We have death here in this world!

"Blessed are the dead which die in the Lord." (Rev. 14:13- 14.) King did not say a word about this! A man who loves the truth would not have skipped that. There is something wrong! I am afraid that he needs to repent! I am afraid that he is willfully ignoring God's word in such pas- sages! Why did he not reply to my arguments, and say, "Why, thank you brother Nichols; I had not thought of that before. I believe you have the truth about that!" Why did he not do that?

Brother King tries to explain away the actual statement of the apostle John: "Blessed are the dead which die in the Lord." (Rev. 14:13-14.) He explains that it does not mean "death" at all, and that the sinner is "dead." There is a sense in which the sinner is "dead." David said, "Thy word hath quickened me." (Ps. 119:50.) There you have a man quickened way back there before the Christian age, a thing King does not believe.

Then Peter said, "And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according unto the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3:15-16.) "Wrest" means to twist or pervert. My Opponent is wresting or perverting the scriptures, taking them out of the context.

(Chart 16)

Then, Jesus ceases to reign. King does not believe it. Paul said: "Now is Christ risen from the dead and become the first- fruits of them that slept; for since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:20-26.) He does not believe that. He does not believe that is talking about real "dead" people. "For as in Adam all die, even so in Christ shall all be made alive." Paul explains that it is physical death. And he says at Christ's coming, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and all power" (that is, laid it down, his rule and authority, and ceased to rule.) "For He must reign till he hath put all enemies under His feet. The last enemy that shall be destroyed is death." (1 Cor. 15:20-26.)

Brother King wants to know how death can be destroyed in a resurrection. Well, He will raise all the dead, the wicked and the righteous, as Jn 5:28,29 says. But King says, "There is no grave- yard there!" God said "graves;" but King denies it. He does not agree with God! The Bible says "all that are in the graves shall hear his voice and come forth," but my Opponent does not believe what God said about it! (John 5:28-29.) God did not spiritualize it in the context, either! He said, "All that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life, they that have done evil to the resurrection of damnation.

Paul said, "It is sown a natural body; it"—a body, the thing that you have planted, and buried—"it is raised a spiritual body." (1 Cor. 15:44.) It is sown a natural body, raised a spiritual body; sown in weakness; raised in power. (V. 43-44.) Paul says, "There is a natural body, and there is a spiritual body." We get our spiritual body in the resurrection of this body from the grave. Jesus said, "All that are in the graves shall hear his voice, and shall come forth." (Jn. 5:28-29.) We will come out the grave, just the same as Jesus came out of his grave. "Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:20-24.) Christ is the author of the resurrection from that death which Adam brought, don't you see?

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26.) If Christ has already

come, and came nineteen hundred years ago, then why does brother King take the Lord's supper? He has not told us yet why he takes it! Paul says that we are to take it "till He comes" . . that we "show his death till he comes." King says Christ came in

A.D. 70, and is not coming any more. Christ has not come yet, and I still take the Lord's supper. But if I believed what King does, I would not act the hypocrite, and pretend His coming is still future. And I would not sing in the song books that he sings in, and sing false songs that do not teach what I believe! I would get me a new song book! I would try to get me something I could sing that would not have me singing a lie! Such practice will make one a false worshipper!

My Opponent is also robbing the gospel of "hope" that Christ is coming again. He rejects the hope of the gospel. You rob us of that! Paul says you are being "moved away from the hope of the gospel." (Col. 1:23.) When you take that "hope" away from us, it eventually makes people as mean as the old devil. And I predict that he will die a sinner if he continues to teach this stuff; for it robs him of gospel hope. (Col. 1:5,23.) It disturbs them nearly to death. He is not a happy man. I am trying to help him to see the truth. He thinks he is being "persecuted," when instead I am trying to help him to see the truth. He thinks I am a persecutor; but I am not. I am his friend; I love him. How I long for him to have faith in Jesus Christ, the Son of God, and believe the Bible, and quit trifling with it!

Time expired.

18 KING'S THIRD NEGATIVE THIRD NIGHT

I'm really glad brother Nichols is my friend, and I appreciate it, brother Nichols. I really do. He's got a way of approaching the teaching of the Bible that doesn't bother me by way of some of the remarks that are made, and I know that he means just to get at the truth, and we appreciate it.

I think the first thing we should do tonight is deal with the last point that he made. In the affirmative, when he went to the Lord's supper, which was not what I was affirming, I did not have time to make reply to what he felt to be one of his great arguments on the reign of Christ, and the time that He gives up the kingdom to God. First of all, let me say this: I Corinthians nowhere teaches that

Christ put down His personal rule, authority and power. The Greek in that text says "to squelch," and Jesus did not "squelch" His rule and authority and power. He squelched that of His enemies. He would have to rule, or reign until all things were put under Him, and I would challenge brother Nichols to show that the rule, authority and power put down was that which Jesus had, rather than what was in opposition to Jesus Christ. Yes, Jesus delivered up the kingdom to God, but He did not put down His rule, His personal rule, authority and power. The original Greek says He "squelched" it. To "put down" means to "squelch," not to lay down, not to give up, not to abdicate, but to bring under subjection. Now, he says all He can do is reign until all things have been put under His feet.

That is as long as it is going to be. He doesn't believe that Jesus is going to reign forever and forever. Why? He bases it upon the word "till."

Let's read this passage now, from I Corinthians 15, and see exactly what is involved here. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." That's the subject - putting His enemies under His feet, putting down the rule and authority and power that is opposed to His Kingship, His Lordship. He's going to reign "till." Brother Nichols interprets this word "till" to mean that after that, Jesus isn't going to reign. After the authority is put down, He's not going to reign. Whenever He conquers His enemies, then He's going to quit. He's going to put down His rule and authority and power. No longer is He going to be King of kings and Lord of lords, and really, He doesn't show who the King of kings, and the Lord of lords is, until He comes, and Paul ought then, to have said that at His appearing He will show who WAS the King of kings, and the Lord of lords, if He's no longer going to be the Lord of lords and King of kings when He comes. Paul should have told Timothy that at His appearing, Jesus will show who WAS the King of kings, and who was the Lord of fords; because when He comes, according to brother Nichols, He'll no longer be King of kings and Lord of lords, because He's going to put down, give up, walk away from, His power, and give it all back to' God.

Delivering the kingdom to God, and putting down His personal

rule, authority and power are two different things; one is taught in this text and one is not. What does "till" mean? Does it mean cessation? Is that what it means? That's what brother Nichols is interpreting this to mean, and that's why he has to contradict other passages in the Bible. My Bible teaches me that of His kingdom there shall be no end; that He shall reign - how long? TILL? He shall reign FOREVER over the house of Jacob (Luke 1:32,33). Brother Nichols has to deny that passage. That passage says that Jesus Christ will reign FOREVER over the house of Jacob; and he comes along and says, "NO, He's just going to reign TILL the world ends, and then He puts down His authority, and ceases to reign any longer.

The last chapter we have in the Bible, Revelation 22, pictures God and the Lamb on the throne and they reign FOREVER AND FOREVER. Jesus is out of place; He ought not to be reigning. He ceased to reign, and Revelation 22 has Him reigning forever and ever. In the book of Revelation, chapter 11, verse 15, in the end of the time (brother Nichols says it's yet to come, but of course, John is writing of things shortly to come to pass, at hand) he's talking about the end of the world that Jesus was talking about in Matthew 24:14, which would be in that generation. ''Then cometh the end," you see. All right. When "the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign forever and forever." The very time that Jesus begins to reign in His kingdom forever and forever - the kingdoms of this world become the kingdoms of our Lord and of His Christ - is the very time that brother Nichols has Him giving it up, because he can't understand the meaning of the word "till." It does not always mean cessation of whatever is involved! It is often used as a goal, and as a point of reference in time. TILL. That's exactly the way it's used in I Corinthians 11:26. "For as often as you eat this bread and drink this cup ye do shew the Lord's death until he come." His coming was a goal; it was a point of reference in time for those first century Christians and they were taught to wait for it; and later, in the nearing of the end of that generation, they were told it was "at hand," and was going to "shortly come to pass," and brother Nichols has never dealt with one of those time statements.

The coming of Jesus did not cease the Lord's supper, or the need or the purpose of observing it, anymore so than the entry of Israel into the land of Canaan in the fulfillment of their deliverance

destroyed the meaning of the Passover. If anything, it meant more to them than it did in the wilderness. I suspect that it would; and if we understand the significance of the second coming of Jesus Christ, the Lord's supper is going to mean more to us than it has ever meant before. That's why we need to have the concept of the coming of Jesus and the fulfillment of all things, then, in the completion of this spiritual heritage that we have in Christ Jesus that brings life and immortality to us, so we can be the kind of spiritual people that God wants us to be in His presence.

"Till." Well, he'll tell you it doesn't mean that. All right, Romans 5:13. Same word. "For until the law, sin was in the world." There's where sin went out of business. When the law was given, sin was no more, according to brother Nichols. "For until the law, sin was in the world." Does that mean sin wasn't in the world after the law was given? Now you know that it was. If, "till," doesn't bring the cessation of sin in that passage, it does not bring the cessation of the Lord's supper in I Corinthians 11:26, and it does not bring the cessation of the reign of Christ in I Corinthians 15:24-26.

Now you can see that, brethren. And you can also see that when he uses the word, "till," to bring something to an end, meaning no longer does it exist, he contradicts the eternal reign of Jesus Christ, and that's the most pitiable doctrine the church has ever endorsed - that Jesus is going to reign only until He comes the second time. That's a tragedy. That's a contradiction of every scripture that prophesies the eternal kingdom of Christ and His eternal reign in that kingdom over the house of Israel forever - over the house of Jacob. Brethren, whenever you use language of the Bible like this, without properly defining the term, that's reckless using of Biblical terms. Now, there are other usages of that word, "till," in other passages that have the very same significance. "Hold fast till I come," He told the church at Thyatira, "and I will give you power over the nations; and I will give you the morning star." He doesn't think the morning star has come yet, because Jesus hasn't come. He thinks that is a second coming passage in Revelation. "Hold fast till I come." That doesn't mean that after Jesus came that they had no further obligation of being faithful to the Lord. That didn't fulfill their obligation. Not at all. Quite to the contrary; I think it would enhance their obligation of being faithful to Him.

Let us now go to the problem that is before us. I wanted to clarify that. If it isn't clear, I'll talk on it more tomorrow night, because I think that is a very vital issue. We are in a hassle here, evidently, as to whether or not death is spiritual; that is, death of the soul - or whether it is physical, totally so, or is it both? And, what is the recovery from that death? That's the issue at hand. Did Adam die the day that he sinned? Brother Nichols did not answer that. Is the grave in John 5:28 the literal grave? He didn't answer that; he just said I deny it. I don't deny it. I believe what John 5:28 says, that all would come out of the grave. I did not deny that passage. He can't say I deny that passage, until he says that it is this or that, and King denies it is this or that. I deny that John 5:28 is a literal grave out here in the cemetery somewhere. That's what I deny about John 5:28. Now, if brother Nichols says I deny the passage on that basis, let's hear it. Then it means he will affirm it; that is what it means. He has to do one or the other, or quit charging me with denying the passage. I deny that it means that.

He says King believes he's not going to die, and makes a little fun out of this; but to me it's a very precious conviction, a very precious belief. And if you're a Christian and don't believe that, you are a very peculiar Christian. Let me tell you that if you're in Christ Jesus you have eternal life. As long as you're there you'll have it; you'll never die. And you need that conviction and you need that confidence all throughout your life; all throughout eternity. That's your hope, and he just briefly touched on my denying hope, and I'd like for him to enlarge upon that. I don't deny one ounce of the hope that is taught in the gospel. My POSITION DOES NOT DO IT, AND HE KNOWS THAT IT DOESN'T; but he tries to leave the impression with you that I rob the gospel of hope. Let him prove it. I do not. There again, I sometimes wonder just what concept of hope he has, that makes him think that I deny the gospel's hope, or rob us of the hope of the gospel. Probably it's something like the word, "till." He needs to do a little word study. He needs to realize what fulfillment means; what it brings; the conditions and the state of life that it produces; what it affects.

I said I'm not going to die because Jesus gave that promise to the Christian, and I believe I'm a Christian. Brother Nichols doesn't, but he's not my judge, and therefore, what he says doesn't bother

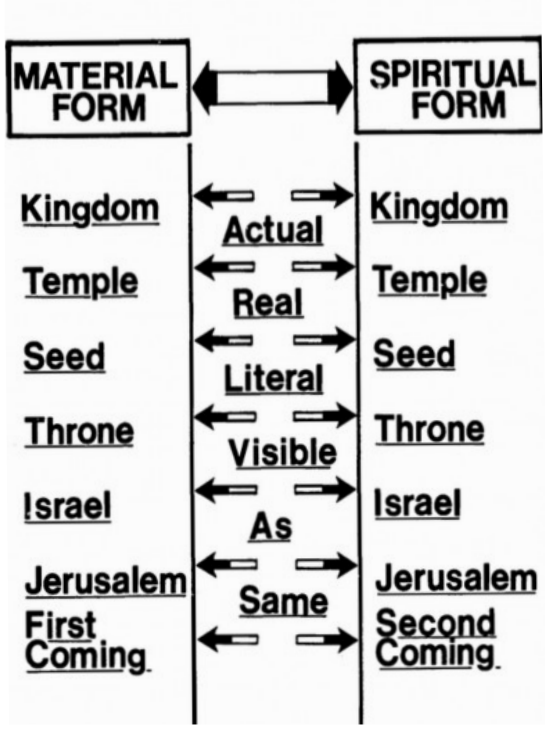
me. That's why it doesn't bother me. I try to listen to his evidence, but his standing here as the judge of Max King, is not going to affect my judgment one way or the other. God is my judge, and His word is the truth. Not brother Nichol's word, but the word of God. Not my word, but the word of God. And we're here tonight to determine what the word of God is all about, and I want him to get down to the issue here. John 8:51: "If a man keep my sayings, he shall NEVER TASTE OF DEATH." That's what I believe and that's what I affirm, and I do not believe that passage applies to the physical body. Does brother Nichols? If it doesn't apply to the physical body, then to what does it apply? I want him to answer that. He says I'm asking him questions, but I'm asking him questions to get him to come out on his affirmative and tell us what he means - to say what he means. He won't go on through and carry out the definition of his terms in light of the scriptures that he uses. He just deals in generalities in these scriptures. Now, what if I do not keep the commandments of Christ? Then I'm going to die. I think that would be the negative teaching. But if I keep His commandments, I'll never die. I know this physical body is going back to the dust of the earth, I know that, but I'm not going to die. John 11 teaches this. "He that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

What kind of death is he talking about? Brother Nichols quoted that passage to prove that in the last days we're going to be raised in this physical body. That's what he used it for. "In the last days." He used every one of them in that way, right in the context where Jesus is talking about (John 6) "If you eat my flesh and drink my blood, you have life, eternal life, if that applies to the physical body, then I've missed the whole context. And in John 5 when he's talking about the grave, verse 25 he ignores! Is that spiritual? "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Is that physical, or is He talking about the soul? He can't have it being the soul, because the soul doesn't die, he says. Can't be the soul, so it has to be the body. But I don't believe John 5:25 means the body. "The hour is coming, and now is." If it is, the resurrection is back there, then!

It's all over, so why is he fussing about my having it in 70 A.D.? "The hour is coming and now is when the DEAD shall HEAR the

voice of the Son of God and shall LIVE." He says the soul doesn't die, so if it doesn't die, it can't be resurrected. Now he only leaves the body. If you observe the text, you can tell what "grave" means there, you see. You cannot know what the death is until you know what the life is, which is in contrast to it, and you know what the life is if you study the context. What gives life? Eating and drinking the flesh and blood of Jesus; drinking of the water that Jesus gives; eating the bread of heaven sent down. And if that's PHYSICAL LIFE, then I've missed John's teaching. I'm lost, yes. If that's physical life, I'm in error, and brother Nichols needs to convince me of it, and I want him to set about to prove it.

Brethren, last evening I pointed out that here is our problem: it's in not understanding the transfer from the carnal types and shadows of the law to the spiritual things and realities of the New Testament. Brother Nichols has not touched this yet, of course, and I don't believe he will, really. But, he is inferring that because we have a spiritual state of things over here that it's just not real, just not real.



(Chart 4)

It has to be in physical form before it can mean anything to him, and that's his whole concept of death and the resurrection out of it. He can't accept the fact that the soul can be in a state of corruption, and that the soul needs to be delivered and raised up and made incorruptible. He cannot accept this. He wants to apply it to the physical man. I believe in the actuality, the reality of spiritual things just as much so as I believe in the existence of God. I believe that God is Spirit, but I don't believe He is merely idealistic. I don't believe He is a mere, Abstract Being. I believe that God exists, but NOT IN FLESHLY FORM - not as brother Nichols believes we'll have to if we're going to mean anything in eternity.

Brother Nichols said last night that 1 have our being just wind over there, because of not having any physical body coming out of the grave. When did God come out of the grave with a body that would make Him more than just wind? God is spirit, you see. I'll be satisfied to be like Him in sum and substance (never can be like Him in holiness, and so forth; but to be like Him in nature). I'll be satisfied all eternity, to be that way. Let brother Nichols affirm that God has a body like I have here that you see tonight. Let him affirm this. He even said that Jesus was raised with a flesh and bone body; but that's not the way we're going to be raised. We're not going to have a body like that; so you see, he already has a problem, and he needs to deal with that problem. I feel that he does.

Brother Nichols says, "Brother King believes in hell now." And he thinks that's terrible. I said that last night, you see. And then he comes along tonight and tries to make it appear that I deny hell, and he wants me to affirm that there's a hell. Well, now, I don't want to stick on the subject of "Hell" all through this. I've said I believe in hell. And I believe there are people in hell now. He believes there are people in heaven now. If you don't believe that, just ask him. And if he doesn't believe it, let him get up here and say that he doesn't believe it. Brother Nichols believes that all the righteous are out of Hades. When did that happen? When Jesus died. They're out of Hades now. Well, if heaven can be in existence for 2000 years, I don't think he should fuss about hell being in existence for that long. I think they are correspondent. I think that they are states that God brings into existence simultaneously, for that matter, with respect to the destiny of man.

I'll raise him up at the last day." What is the last day? Well, he says it has not yet arrived. We've tried to show all through this debate that the last days had reference to the Jewish age, and then, of course, he got excited because we apply the "world to come" to the Christian age, and here's his application of it.

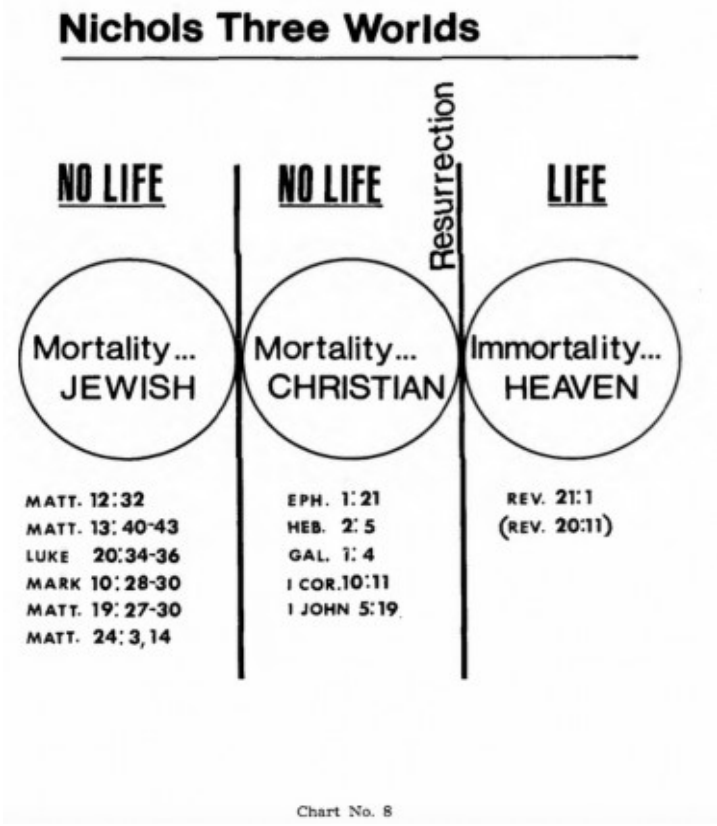


Chart No. 8

(Chart 8)

Here's the Jewish world, the Christian world, and heaven, which he calls "the world to come," some- times. It's "this world," sometimes and it's the world to come sometimes, and he has a rule of exegesis for this. Whenever the statement is made, "this world," in the gospels, it means the Jewish world, and when it says, "the world to come," it means the Christian world. That works fine until he comes to some of these scriptures, and it doesn't work, and he wants to jump over here and say, "Well, 'this world,' then, means the Christian world and the 'world to come' means another world to come." Then he comes over here and says Ephesians 1:21 means this world, the Christian

world, and then the world to come. He has a lot of problems there.

In Matthew 12:32, "this world" and "the world to come," he says, are the Jewish world and the Christian world. Matthew 13: "In the end of this world, they shall be cast out of the kingdom into everlasting fire." There's hell, there's a going into it, in the end of "this world." Same words. But he can't now have that being the Jewish world, because he knows that when the Jewish world ended, that's when they went to hell. Forty years before that he has them going to heaven. I'm just forty years behind in having the wicked going to hell. He has the righteous going to heaven, though, before this world ends. Of course, he believes it ends at the cross, I guess. I presume that's what he means.

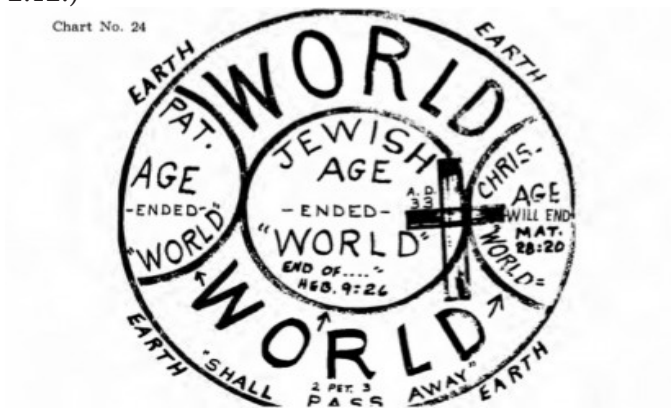
In Luke 20, he chides me, because if this be true, in the world to come, we have eternal life, and there's neither marrying nor giving in marriage here, and we cannot die here, and he thinks that can't be in the Christian world. He says, here we can't die. I've already affirmed that. "If a man keep my sayings he shall never taste of death." Here, he says (Luke) that we have life everlasting. I've already shown that if a man is in Christ Jesus, he has eternal life (I John 5:11), if he's in Christ, and I believe you're in Christ if you're in the Christian world. "They neither marry, nor are given in marriage," and I believe that, with respect to the Christian age, the Christian world. I showed him that I got into that world without marrying, without physical marriage now. I had to be born again to get there. Here's my final proof on that point. I was always taught that it takes a male and a female to make a marriage. Paul said, "In Christ Jesus there is neither male nor female." Are you in Christ tonight? This is a world without end. Ephesians 3:21. That's why I believe it. (Time called). Thank you.

19 NICHOLS' FIRST AFFIRMATIVE FOURTH NIGHT

Honourable Opponent, Moderators, Ladies and Gentlemen:

Greetings to all of you. I could not find words if I were to try, in which to, as fully as I would like to, express my appreciation for the good attention that you have given, and for your presence, and for the courtesy that has been shown in every way. You would have to visit a distance from home among good people, before you could fully appreciate how I feel tonight, under the circumstance. I have enjoyed this fine fellowship and association with fine people. Our

proposition tonight has to do with the end of the world, as well as some other things. I want to call attention to some scriptures concerning the "world." I believe it is downright sinful for people to trifle with the word of God . . . take it out of its context, and trifle with it, and play with it, like a child playing with toys. God says. "To this man will I look" —He won't even turn His face toward anybody else! "To this man will I look, even to him who is of a meek and contrite spirit, and that trembleth at my word. . ." (Isa. 66:2.) So God wants us to respect His word, and to not trifle with it, not play with it like children playing with toys; but use it wisely, and in fear and trembling! "Work out your own salvation with fear and trembling." (Phil. 2:12.)



(Chart 24)

This earth is also called "world." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90:1-3.) That is, "from everlasting" back here, my left hand, "to everlasting," over here on my right hand, "thou art God." He never had any beginning; but the world did. In speaking of this "world," "God created the heavens and the earth." (Gen. 1:1.) This "earth" is also called the "world" in some passages, and it has reference to the whole earth and the whole world, and to the same world that God created in the beginning. We still have that "earth," and that "world" that He made back there.

"Prepare slaughter for His children for the iniquity of their fathers, that they do not rise, nor possess the land, nor fill the face

of the world with cities." (Ps. 14:21.) Here we read of the "face of the world;" that certainly does not mean a dispensation.

(Chart 25)

The word "world" is applied to different "dispensations" sometimes, because they are a part of the world. The figure of speech called "metonymy" which puts a part for the whole is thus used in this text.

(Chart 24)

"And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the

earth." (Isa. 25:17.) There we learn that this refers to the whole earth . . . the whole world—not just a dispensation. I have tried to show and establish this, because it seems that my honourable Opponent does not have a clear concept of the fact that sometimes this whole "world" is envisioned in scripture. Then in Isa. 38:11, "I said, I shall not see the Lord in the land of the living. I shall behold man no more with inhabitants of the world." That is mankind all over the earth.

"Hear this, Oh ye people; give ear all ye inhabitants of the world." (Isa. 49:1.) "He raiseth up the poor out of the dust, lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory, for the pillars of the earth are the Lord's, and He hath set the world upon them." (1 Sam. 2:8.) Pillars of the "earth," and pillars of the "world" were the same pillars. "The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out throughout all the earth, and their words to the end of the world." (Ps. 19.) He here is speaking figuratively of the idea of going as far as you can possibly go from where you are upon this earth. "In them hath he set a tabernacle for the sun." You see, He is comparing it to the sun and to other created things of the original creation. Ps. 90:1,2, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 97:4: "His lightnings enlightened the world; the earth saw, and trembled." Again, Ps. 98:7: "Let the sea roar, and the fullness thereof; the world, and they that dwell therein." Ps. 98:8,9: "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall He judge the world, and the people with equity." And then, we read from Proverbs 8:26, "While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world." This passage shows that this old earth is not eternal. Back in the way which we have come, there was a time when it did not exist; thus, God was before it. Isa. 14:21, "Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities." The whole world here, in the sense he is talking about it, with cities, and

the face of the earth, and the like, certainly takes in the entire earth, or creation called such. "All ye inhabitants of the world and dwellers on the earth see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye." (Isa. 18:3.) "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. 27:6.) Then again, Isa. 34:1, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it." Jer. 10:12, "He hath made the earth by His power; he hath established the world by his wisdom, and hath stretched out the heavens with his discretion." My proposition talks about this old "world," this old "earth." "He hath made the earth by His power; he hath established the world by His wisdom, and hath stretched the heavens by His understanding." (Jer. 51:5.) And again: "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem." (Lam. 4:12.) The "inhabitants of the world" includes all the people upon the "earth." (See also Nahum 1:5.)

Now I want to talk about the "world" in another sense later, but just now I want to notice some charts that we have arranged.

(Chart 2)

We have "earth" here, and thus, "this world," "children of" this world" would marry, and are given in marriage, and they die once, for He says, "neither shall they die any more." (Lk. 20:34-36.) So

here is the "world" that I have been reading about. It includes all the peoples of the earth, thus, a universal "world."

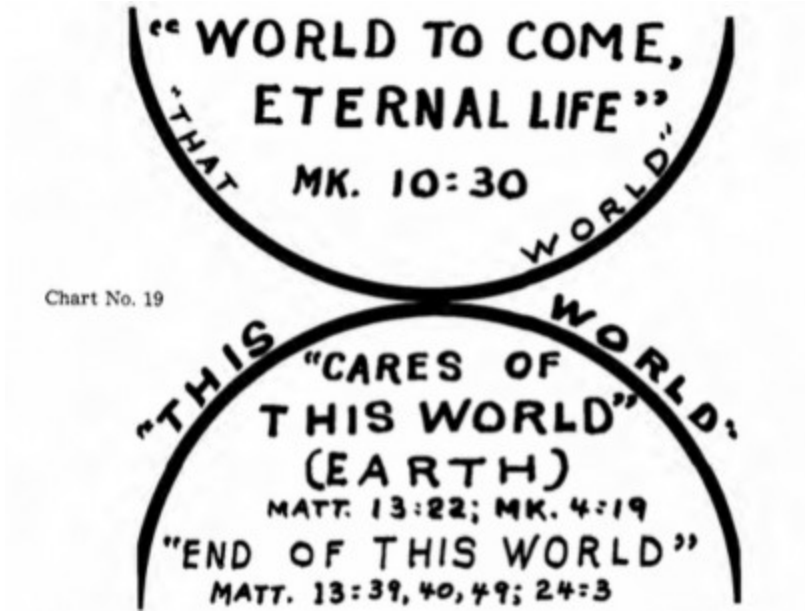
(Chart 3)

Here is another chart; "Heaven" here, and this is "that world" . . . another "world." It says these are children of the resurrection. They have been raised from the dead. Neither do they marry any more, he says, nor are they given in marriage. That is beyond death. This is in another world. Christ says they will not die any more; and so they have died once down here. And they are equal unto the angels. That is the "world" that is to come! We are not going to stay here (like brother King thinks) throughout all eternity! There is another world.

(Chart 16)

We have the kingdom of Satan here. "How shall then his kingdom stand?" (Matt. 12:26.) And, of course, his people come down here to hell. Then we have the "first dominion" of the Lord's kingdom that I have been pointing out, during the debate. Here is the church age; it is the "first dominion" of the Lord's kingdom. The church and the kingdom are the same. The Lord put the Lord's table in the kingdom,

He said (Lk. 22:30) the table is in the kingdom; and yet they had it in the church at Corinth. If the church is not the kingdom, then who stole it out of the kingdom, and put it in the church at Corinth? The Lord did not condemn them for having it in the church! (He just condemned them for perverting it.) Up here is the "heavenly state" of this kingdom, which we will enter at the end of life here. "Add to your faith virtue . . . knowledge . . . temperance . . patience . . . godliness . . . brotherly kindness . . . and charity." And then he says if these things abound in you they give you an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ"—something that we are not in, in this life; but if we will add the Christian graces, we will enter the kingdom that is to come. (2 Pet. 1:5-11.)



(Chart 19)

(Chart 21)

"And in the world to come, eternal life." (Mk. 10:30.) Lk. 18:30 "And in the world to come everlasting life." Brother King seems to think all of this is right down here in this "world"! According to

King, this is the only "world;" there is not another "world." He has said that, time and again.

(Chart 26)

We are over here in the Christian age now, down here in 1973. Way back over here in A.D. 68 or 70 (some- where in there up to 96, according to all the scholars) the Bible was finish- ed. And yet in Rev. 20:1 to 21:4 it was one thousand years before the new heaven and new earth. We find Satan was to be bound one thousand years after the writing of the last book of the New Testament. It was written not earlier than A.D. 60; but the generally-accepted date seems more likely in my judgment: A.D. 96.

After the fall of Judaism, Revelation was written. First of all, the bes of the scholars claim that is true, that it was written about

A.D. 95 or 96, in the last of Domitian's reign. The contents of the book seem to perfectly fit in with Domitian's reign. The temple was destroyed in A.D. 70. But the temple had already been destroyed when the book of Revelation was written, because of the fact that John says, "There was given unto me a reed like unto a rod with which to measure the temple of God and the altar, and they that worship thereat." (Rev. 11:1-6.) Now, he was not going to measure that old literal temple. He was going to measure the church, the kingdom of God in that community. This is the spiritual "temple" of 1 Cor. 3:16: "Know ye not that ye are the temple of God, and that the

Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17; See also 1 Pet. 2:5,9.)

(Back to Chart No. 26:) The saints were to reign with Christ for one thousand years before Christ's coming in Rev. 20. The one thousand years would be before the resurrection in that same chapter, where the sea would give up the dead in it, and Hades (a place where the wicked dead have still been going since Christ's ascension) would be cast into it. (Brother King seems to think the righteous dead still go to Hades; but this says that Hades would be destroyed when Jesus comes! Here at this time, if this Hades is still open, then we have not come to the end of the world, like King thinks! So his statement last night about believing in Hades now, indicates that he does not believe that the "world" ended in A.D. 70! It is still hanging on here, and Hades is yet to be destroyed! (Rev. 20:12-15.)

(Chart 1)

That is not all of Chart No. 26: there was to be at least one thousand years—after A.D. 70—before the resurrection; for he tells us they were raised from the dead, and judged there after at least one preceding thousand years, following the writing of Revelation. The dead came up out of their graves, and out of the sea, etc.

Read Rev. 20: l-to-21:1. After the book was written, there would be one thousand years before the judgment mentioned in my proposition. The Bible says the judgment would be after the one thousand years in Rev. 20.

The end of the world, which was also to follow, has not taken place yet. The text clearly shows also that there would be one thousand years before the coming of the new heaven and the new earth. (Rev. 21:1-4)

After the one thousand years, Satan would be loosed "a little season." Rev. 20 says Satan was bound a thousand years and the saints reigned a thousand years. I do not know whether they reigned simultaneously with the binding of Satan or not. King does not believe what the Bible says about the thousand years—after

A.D. 70 and before the coming of Christ! He trifles with it, like a child playing with toys. (Read Rev. 20:1 to 21:4.) Watch him trifle with it, if he refers to this argument!

(Chart 24)

Here we are, in this big old "world" that we have been talking about, that has three dispensations in it, with each one of these dispensations called a "world." This one was called a "world" in 2 Pet. 3:1-16, and then overflowed with water. The next one is called a "world," for Christ in the end of the "world" offered Himself up as a sacrifice for sin, and that was in the end of the Jewish Age. (Heb. 9:26-28.

(Chart 9)

Then here we have a "world" apart from the Christian age. (Eph. 1:20-23.) Paul is looking up there at that "world" and he says, "When He ascended up on high" God set Him at His own right hand in that world and "put all things under His feet, and gave Him a name which is above every name . . . not only in this world"—where the writer was, "but also in that which is to come." That is from the Christian age that he is looking up there to "that world" to come.

(Chart 10)

There Jesus said they don't marry, and brother King makes me

sick at heart when he talks about this present age "here" being an age in which they don't marry, nor are given in marriage (Lk. 20:34-36.) He is playing with the Bible just exactly like a little child would play with toys! That is not the proper attitude toward the word of God!

(Chart 25)

All right . . . Heaven is the "world to come" because Jesus says it is where we will have "eternal life." King claims he has eternal life now. Well, if we have eternal life now, then we could not lose it. But Christ says, "in the world to come, eternal life." (Mk. 10:30.) He did not say in the world that is down here we have eternal life, other than in prospect. He says, in Jn. 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life." That was during the Jewish Age, and before the cross. But we have it only in hope, in the sense they had it in hope then.

(Time.)

Thank you very, very much, I hope brother King will seriously deal with these things, and not make us sick, trifling with scripture like a child playing with toys!

20 KING'S FIRST NEGATIVE FOURTH NIGHT

Brother Nichols, moderators, ladies and gentlemen: we want to begin to deal immediately with some of the leftovers, or the "odds and ends from last night's affirmative, that we were not able to get to. I think that in dealing with them, we shall be able to lead up to the affirmative this evening. It was a rather broad affirmative last night.

A lot of scriptures were thrown into the affirmative, and I feel that I should pay attention to them; especially to the ones that brother Nichols asked me to notice. I shall begin with the judgment and the scriptures which he involved, and which I did not have time to notice last night.

Acts 17:30,31, "And the times of this ignorance God winked at; but now commandeth all men every where to repent; Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that He hath raised Him from the dead." This is a judgment passage which involves a day of judgment, and it is one that involves a time element likewise. He has appointed a day; and we have been talking about the day; the day of the Lord; the last day; the last times. For example, in Heb. 10:25, Paul said, or the writer of Hebrews said, "So much the more as ye see the DAY approaching," or at hand. Westcott, the renowned Greek scholar says this has reference to the approaching destruction of Judaism, and applies the coming of Jesus in that text to that event. There- fore, this is a scripture that I believe will support my position better than it will brother Nichols.' Plus the fact that he said, "He hath appointed a day in which he "shall," which comes from the Greek term mello, "is about to judge the world," and the Greek term mello, when used in the present tense, always refers, not only to intention of action, but also to the nearness of that action. And it was at hand, it was about to take place.

Also, we notice this was a day involving all nations, all the world, Jew and Gentile alike, because at this time the gospel was being preached in all the world, universally extended to Jew and Gentile alike; and the judgment in the separating of the two Israels would affect not Jews only, but Gentiles now, because they had an obligation to become citizens of this new commonwealth, this new Israel of God. And if they were not, they too would be alienated from God, the same as the Jews that re- fused to obey the gospel.

Then again, in II Tim. 4:1, he uses this scripture: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." I feel this scripture is mine, in relation to the position that I affirmed the first two nights. First of all, we have the word "about" again. I charge

thee before God who is about to judge the world, to judge the quick and the dead. When? "At His appearing and His kingdom." Here's the coming of Jesus, and the coming of His kingdom, and that's the same coming as in Lk. 21:27,31, when Jesus relates the two and joins them together in the same event. Some of them would not even taste of death till they would see it (Matt. 16:28).

In Lk. 21:37 he said, "And then shall they see the Son of man-coming in a cloud with power and great glory." There's His coming in power and glory. And what comes with Him? The kingdom of God. In verse 31: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Now, that is the heavenly kingdom. That is the kingdom that Paul said in Acts 14:22, "through much tribulation ye must enter into." It was about to come, and did come in the fall of Jerusalem in the manifestation of Jesus Christ, the epiphanea of the Lord.

Then, again, in Rev. 22:12, we have a judgment and a coming of Jesus that was at hand and shortly to come to pass. "Behold, I come quickly; and my reward is with me, to give every man." That corresponds to Matt. 16:27, "Then He shall come in the glory of His Father with his holy angels, and He shall reward every man according to his works." And in the same breath of inspiration, without putting 2000 years between those verses, He said, "Verily I say unto you, some of you standing here will not taste of death until you see the Son of man coming in His kingdom." Now that's the same coming and the same kingdom as in Lk. 21:27,31; II Tim. 4:1; Acts 14:22; II Pet. 1:9-11. That's the coming of the eternal kingdom that Peter speaks of, and that Daniel prophesied of when he said, "In the days of the fourth beast," and if you're in the eternal kingdom, you have the life of that kingdom; and if the kingdom is eternal, the life is eternal, and if you have the life, you have eternal life. And there's no way my worthy opponent can escape those logical conclusions, and they are scriptural as well.

In Matt. 25:1-13, he uses the parable of the five wise and the five foolish virgins, and then, the concluding lesson is, because five were foolish they could not enter into the marriage: "watch ye therefore, for ye know not the day nor the hour wherein the Son of man cometh." I believe that's my passage. I believe this affirms the fall of Judaism, and the marriage of the church in 70 A.D., because the church was

not married to Christ until the casting out of fleshly Israel. That's what that verse is dealing with—the marriage, and based upon the statement: W A TC H for you don't know the day nor the hour when the Son of man comes. We've proven from Matt. 24:36 that, that passage applies to the fall of Jerusalem, and that chapter cannot be divided. Therefore, when the time of the marriage came, what do we have? In Rev. 19, Babylon falls, and verse seven states, "The marriage of the Lamb is come." When? When Babylon falls. What is Babylon? Jerusalem. That old apostate Israel that failed to yield to spiritual fulfillment of her law through Jesus Christ. And now she is the Babylon, and the time was at hand, and shortly to come to pass, and she fell. And when she fell, the marriage came.

Will the Bible support this? Yes. Matt. 22:7,8, the parable of the marriage and the invitation to come. They rejected it. Then the king sent forth his servants and destroyed those murderers, and burned up their city. Now, that's the destruction of Jerusalem! The next verse, verse 8, says, "Then the wedding is COME." The same statement, when the city is burned and destroyed, the wedding has arrived- In Rev. 19:7, when the city is destroyed, the marriage has arrived. These are synchronous passages, time-wise and event- wise

Matt. 25:31-34, then, deals with the judgment of all nations, which 'applies to the separating of the two Israels. When that judgment took place, all nations were involved, because now the two Israels encompass the whole world. The gospel was for EVERY creature, so far as spiritual Israel was concerned. But there had to be a time of judgment when God would separate the two. The one failed to yield to the other; the one persecuted the other. This was permitted for forty years during the long- suffering of God, at the end of which, through his providence, brought judgment that gave clear distinction to the true Israel and enabled her to enter upon her inheritance, separate and apart from that old apostate nation and city that refused to give way to the true children of God claiming, "I'm no widow, I'm the queen of God" (Rev. Chapter 18). So, in Matt. 21:43, Jesus said, "The kingdom of God will be taken from YOU and given to another nation." There it is! That's the judgment! And what is that other nation, except the one that was to follow the Jewish nation—the spiritual Israel? Matt. 8:11,12. "Many shall come from the east and the west and sit down in the kingdom of God with

Abraham, Isaac, and Jacob, but the children of the kingdom shall be cast into outer darkness." That is a fall of Jerusalem passage. That is a judgment of the two Israels, and cannot be projected into our future.

Matthew 13:40-43 is a harvest parable. At the end of the world when He would send forth his angels and gather out of His kingdom those that offend, and cast them into the lake of fire, or to a furnace of fire, then the righteous would shine forth in his kingdom! That applies to, "in the end of THIS WORLD." And in the previous chapter, chapter 12:32, brother Nichols agrees with me that "this world" is the Jewish world, and the "world to come" is the Christian world. Now in this next chapter, He uses the same phraseology: "in the end of this world!" And if it isn't the Jewish world, why isn't it? Did the Jewish world end between chapters

12 and 13, and if so, what evidence is there for it? It was in the end of the Jewish world that the separation took place between Ishmael and Isaac, as we shall notice in the allegory of Paul in just a few moments. So, I believe this passage is MY passage for the proposition that we have before us tonight.

Jno. 12:48. "The word that I have spoken shall judge him in the last day." Remember, we have established the last day as the end of Judaism. The last days extended to the fall of Jerusalem. Brother Nichols has the last days ending at Pentecost, and then he has the last days in the Christian Age. Isn't that strange? The Jewish world had last days that ended at Pentecost, then the Christian world had last days that began when the Christian world began. He has the last days in the wrong place in the Christian world. He should put them at the end of the Christian world, not at the beginning of the Christian world. He can't do it, because Paul said it is a world "without end." And you can't put last days in a world that has no end. It doesn't have last days; it is eternal (Eph. 3:21). So, "in the last days"—that's when the word of Christ is going to judge, and that's not the end of all judgment, because that is not the end of the word of Christ. That's the end of that which is being judged: fleshly Israel. He said, 'heaven and earth shall pass." That's fleshly Israel; the nation of. Israel. "But my word shall not pass away." And it is with us today! It judges us today, and will judge us as long as we are under it. We will never be free from that judgment until we are free from that law.

In John 6:44,45, we have the statement of Jesus saying, "I'll raise

him up at the last day." What is the last day of John chapter 6? Since Jesus is talking in the Jewish world, it would have to be, then, in the world in which He was speaking. "I'll raise him up at the last day." What kind of a raising up is it? Brother Nichols would have us believe that it is a literal coming of the body out of a literal grave. But this isn't what John 6:44,45 teaches. If you will, turn with me to John 6 and see what is, involved in that passage. Let us just do a little bit of scriptural exegesis here, and then you decide whether or not I am reckless in my handling of the scriptures, as has been affirmed repeatedly throughout this debate.

All right. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." "I will raise him up at the last day." Who? The man that comes unto me. How is he going to come? Jesus says he can't come except the Father draws him. How is the Father going to do this? The next verse: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me." That is how they come - through the gospel. "They all shall be taught of God." Those that come through the gospel, then, are the ones that are going to be raised up in the last day! They are going to be given an inheritance in the kingdom that is of eternal duration at the time of its coming, which was in the days of the fourth beast, the coming of the Ancient of days (Dan. 7:21,22). This is the time that God raises them from the position of old fleshly Judaism, into this new heaven and earth that come in complete fulfillment of all the types and shadows of the law, and that served the purpose of bringing that world into existence. And so, that is the last day; that is the judgment of it. It does not terminate things. It begins the full, completed program of God as long as eternity is itself.

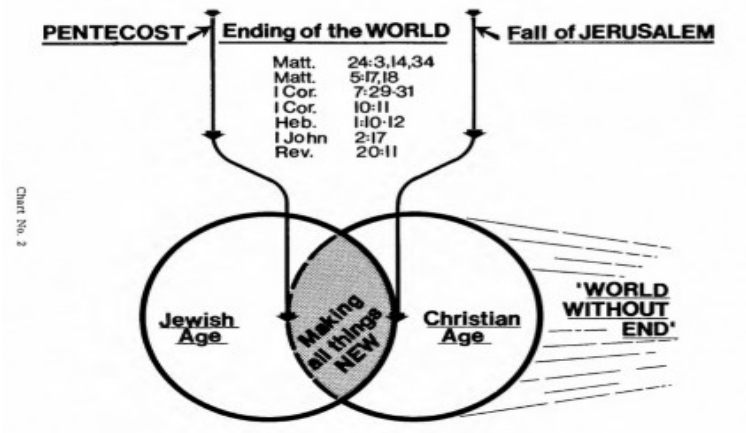
Now, he says there is a group of scriptures dealing with what we would call comparative judgment, involving cities like Tyre, Sidon, Capernaum, Sodom. He gives these scriptures: Matt. 11:20- 24; Mark 6:10,11; Luke 10:12-15, and maybe another one or two that I did not catch. Any- way, he said it would be more tolerable for these cities than for Israel in the day of judgment, and suggests that judgment has not yet come. He gave no evidence of that, except to say it has just not yet come. I suggest that it is over. It came when the judgment of Israel came. And the judgment of Israel came in the last day. And

it was more tolerable for these cities than for Israel, because of the advanced opportunities that Israel had.

Now, he says if that be true, then that makes a hell now. He misunderstood me awhile ago; he said I believe in Hades now. No, I don't! I do not believe Hades exists now. I believe in hell now. He accused me in the forepart of the debate of denying hell. Well, I don't deny hell, I believe in it's existence now. He doesn't believe in its existence now, so I have a stronger belief in hell, so far as the existence of it is concerned, than he, if you are going to look at it from that viewpoint. I have it in existence now. That is when hell began, that is when heaven began, so far as the destiny of the saved and the lost is concerned. He even admitted that all the righteous now have been delivered from Hades, and he has them in heaven. So he should not object to my having the wicked in hell. He should not object to having hell existing correspondently with heaven. If, when we die righteously, we can go to heaven without going to Hades, I presume that it would be all right if, when we die wickedly, we go to hell without going to Hades. If this is not true, I have failed to find the scripture that would overthrow that reasoning.

Now, what is his escape from the time statements of these time pas- sages that make it in the day of national Israel? The end of national Israel? Here it is: he just went through it again, tonight. He affirms that after Christ ascended, some saints were resurrected to live and reign with Christ a thousand years before the second coming. That is what is involved in Rev. 20. These saints, these souls, were resurrected, and they lived and reigned with Christ a thousand years. All right. Now here he has a resurrection, and a judgment, I presume, because if they were resurrected, and if they were living with Christ, they would have to go through some type of judgment. He has a resurrection and a judgment of some saints before the second coming of Christ, and he says the thousand year reign! Is literal; that's why I presume the resurrection would be, too. I haven't heard him say, but I wouldn't think that he would change so fast in the same context. He affirms the resurrection and the judgment of ALL THE DEAD is yet future to our time, and here he has a resurrection and a judgment of some who live and reign for 1000 years before Christ comes. That is his position tonight. I believe he will have a little difficulty ex- plaining that position.

Now, he said there are two scriptures that I cannot and will not explain. First, Rev. 14:13. "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours; and their works do follow them." I affirm that I do not die, or will not die* in the Christian world because it is a world without end. But I don't make* the Christian world this material world out here, as he sometimes leaves the impression that I do. With me, at least, he leaves that impression. This is the spiritual world



That is why marriage is not involved in getting there. Marriage is not involved in the relationships there, as a citizen of that kingdom. You see, you have to be born again to get there. Flesh and blood cannot put you there; flesh and blood cannot even get there. That is why it is that kind of world, and it has life in it. I believe this with all of my heart. But he says that I say we cannot die, but John said, "Blessed are the dead which die in the Lord." He said he hopes I die in the Lord. Well, now, I don't anticipate doing that.

What is this passage dealing with? The keyword is "henceforth." "Blessed are the dead which die in the Lord from henceforth." To what does "henceforth" refer? To "blessed" or to "die"? Why, most scholars that I have studied say that it refers to "the blessed." Yes, blessed from hence- forth are the dead. Who are these dead, and what's from the "henceforth?" Look at the text to get the time involved from "henceforth." What is involved? First of all, "the hour of His judgment is come," verse 7; and "Babylon is fallen," verse 8, and the beast worshipers are cast into fire and brimstone, verse 10

and 11. That is the point of reference from "hence- forth" the dead in Christ are blessed. Why? Because they are now alive. They are the resurrected ones of Rev. 20 that he has reigning with Christ, and they do not die; unless at the end of that "literal" thousand year reign that he affirms, they do, because I suppose if the reign ceases, the life would also, at the end of that thousand years. But he hasn't said anything about that. Anyway, he has affirmed a literal thousand years on that.

Now, then, "Babylon is fallen," and I have said that Babylon is Jerusalem in the book of Revelation. He said that it fits the reign of Domitian better. Let us make some observations. First, all of the prophecy of the Old Testament just seems to find a sudden expression, right there in that book. Here we have two women; we have two cities in contrast. The one claims to be the queen or the wife of the Lord. After she is fallen, here comes the new Jerusalem. If a new Jerusalem comes, it makes me think there must have been an old Jerusalem in contrast to it. John didn't see a new ROME, as some people think Babylon represents. He saw a new Jerusalem, and that makes the old city old Jerusalem. And of course, the woman was the wife of the Lord by a previous covenant, and now she is going to be disinherited, separated from God forever, and here comes the new Jerusalem prepared as a bride adorned for her husband. And he says that fits the reign of Domitian better. No, that fits the fall of Jerusalem - the very text and subject of the book. The time was "at hand," and was going to "shortly come to pass." Certainly, it wouldn't even go further to apply to the Catholic church, as some try to make it do.

The next scripture is Matt. 10:28. He says, "brother King cannot deal with this passage," and here it is: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Now, here is his reasoning: if body and soul are to be destroyed in hell, they must be in hell together. I presume this is what his reasoning in that passage is all about. Now, what about that passage? Jesus is saying that man can destroy the body, but he cannot destroy the soul. That is why Jesus said for the disciples not to worry about what was going to happen to them. Just don't worry about it. I do not think we need to worry about that today, either. Anyone can destroy the body. He can

downgrade the body; he can do anything he wants to; but he cannot destroy the soul, you see. But Jesus said, "Fear him which is able to destroy both body and soul in hell." That word "hell" is Gehenna, and Gehenna, first of all, was a literal, physical location just outside the walls of Jerusalem where trash was burned, and sacrifices, human sacrifices, were made. Even bodies of the wicked were thrown there and burned. Thus, it became a symbol of destruction. This was how Jesus used it. Then, metaphorically, it came to denote the hell of eternity where the souls of men go. Jesus knew the destruction of Jerusalem was coming, and He knew God was able to destroy the physical body of the Jew, as well as the soul of the Jew, in Gehenna - the physical body in that old Gehenna there, around the walls of the city - and they were piled high. In that destruction is the Gehenna of the body, and that was the time when the soul, likewise, was confined to an eternal HELL that was typified by that literal Gehenna. That is the destruction of the body and the soul in hell. All scholars agree that there is the literal Gehenna, and also the metaphorical Gehenna that comes from it.

Next, we come to his statement about the immortality of the soul. He affirms the soul cannot die; that it has never died in any generation. Then, later, he said, "Jesus said, 'He that liveth and believeth in me shall never die.' He is talking about the soul of man. He did not say the body would never die, because the Bible says, 'It is appointed unto men once to die.' " Now, if the soul cannot die, why did Jesus say, "He that liveth and believeth on me shall not die?" That is just taking for granted that he couldn't, even if he were a wicked man and not a believer - he could not die. He said that passage applies to the body and not to the soul. I do not believe so. (Time called)

Thank you very much.

21 NICHOLS' SECOND AFFIRMATIVE FOURTH NIGHT

Moderators, Opponent, Ladies and Gentlemen: it affords me great pleasure to reply to his speech, and to proclaim God's word. I am expecting God to reward me for helping my Opponent, and all who are honest, to understand the Bible. I have no higher ambition than to serve God in presenting the divine truth along all lines.

He referred to Acts 17:30,31: "And now commandeth all men every where to repent, because He hath appointed a day, in the

which he will judge the world in righteousness." King argued that these Gentiles were in danger, the same as the Jews, and that Judaism would be destroyed, and take in all nations, etc. But, how could it be possible for it to be "Judaism," and yet take in "all nations?" Does he believe Judaism included all nations? Now, listen to him be silent on that! Just like he is on the real issues in this discussion. We read that "all nations" will be in the judgment. (Matt. 25:31-46.) That included the Gentiles, those at Athens. Paul was preaching to the Gentiles, not the Jews, when he said, "The times of this ignorance God winked at, but now commandeth all men every where, to repent."

(That was said in the Christian age of the world.) "He hath appointed a day in which He will judge the world in righteousness." (Acts 17.30-31.) That is what I am defending.

(Chart 27)

Brother King says that there is no judgment day after A.D.

That was nineteen hundred years before we were born. A.D. 70, says my Opponent, was judgment day. He affirmed that in his proposition. It was in A.D. 70! But here in Matt. 25:31-46 Jesus says, "Then," at the coming of the Lord Jesus Christ, "Then" shall He "come" in the glory and power of His Father, "and before Him shall be gathered ALL nations and He will separate them one from another as a shepherd divideth the sheep from the goats. He will set the sheep

on his right hand and the goats on His left." King thinks that was in A.D. 70 in the destruction of Jerusalem! That Jesus gathered all nations there, and that they all appeared before Him, and saw Him and fulfilled all the promises of Jesus as to His coming! That is not true, my friends.

After the Lord had given the signs of the destruction of Judaism, and of Jerusalem, He said, "This generation shall not pass until all these things be fulfilled." (Matt. 24:34.) Then He looked forward to the time when "heaven and earth shall pass away. . ." (V. 35.) And in verse 36, He says, "But of that day and hour . . . knoweth the Father only." The Greek word here, means "that day" that is ahead, "that day, that is contrasted" with the day that he had talked about. If my Opponent wants further information along that line, I will give it in my next speech.

Remember, therefore, (Rev. 1:7) that "all men every where" shall be judged, and all the kindreds of the earth will be in that judgment. (Acts 17:30-31.) The Ninevites will be there, also. Does brother King believe that Nineveh, which had been destroyed, and gone into another life, gone beyond death—does he believe that God had them come back, and be there in his imaginary "judgment" at A.D. 70? About nineteen hundred years ago? That the Ninevites were in that "judgment?" Why, Jesus even said the queen of the south would be in the real judgment to condemn that generation. "Shall rise up in the judgment with this generation."

(Chart 16)

All the people of the earth will be in the true judgment. Those who have died will be raised from the dead, and be in that judgment. It is yet to come.

I have debated all sorts of people; but I have never seen a man handle the scriptures so much like a child playing with toys! A man who would take a passage which says people who had died way back yonder, will be judged "with this generation," and then have this generation judged by itself, and claim that is fulfillment of scripture!

God says, in Rev. 20, He will reward every man in the judgment. (V. 11-15.) This was not fulfilled in A.D. 70.

King cannot preach most of the New Testament, because most of it had to do with the people of that age; and if that part of the Bible were meant for the people of that age alone—first century only—it does not apply to us in any way! Then, why study the Bible? It was ALL written back there, he says, before A.D. 70. I do not believe it. I believe Revelation was written after A.D. 70. But it was written for all time to come. "The words that I have spoken, they shall judge him at the last day," and that judging was not in

A.D. 70. That is down yonder at the end of the world, when we all will be in the great judgment.

"The books were opened" "a thousand years" after the book of Revelation had been written. (Rev. 20:1-15.) A thousand years after Satan had been bound, as a result of Christ's first coming, the saints have reigned one thousand years, Satan is to be loosed for a little season.

Brother King asked if Christ did not come before the judgment of Rev. 20? His first coming was before hand; and he will come to judge. It is not clear in the passage at just what verse Christ comes the second time; but He comes there in that connection. He did not come the second time before the chapter started!

He said the church was not married to Christ until A.D. 70. I challenge him to notice this argument: "Ye have become DEAD to the law," "delivered from the law," "that ye might be married to another, even to Him who was raised from the dead, that you should bring forth fruit unto God." (Rom. 7:1-4; 6:14.) There children were being born of the wedlock, and so He was married to the church. After the old law ended at the cross, they were married to Christ, before they "brought forth fruit unto God." (Same verse.) They were not living in adultery with Him up unto A.D. 70! You are trifling with the word of God, my beloved brother! I beg you to repent of all such, and stop it!

He said "Married to Jesus in A.D. 70." According to my Opponent the church had been flirting around with Him and having babies out of wed- lock . . . yet called Christians already! "The disciples were called Christians first at Antioch." (Acts. 11:26.) Agrippa said, "Almost thou persuadest me to be a Christian." (Acts 26:28.) And Peter also said, before A.D. 70, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf," or "in this name" (the A.S.V. says.) Having babies out of wedlock? Not married to Christ? . . . the church not even subject to Him? They were not merely "espoused" to Him, but were "married" to him!

What does the Bible say? The Bible says, "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him." (1 Pet. 3:22.) He is over every thing up there and down here. Then in Eph. 1:21, Paul says when He ascended up on high, was seated at the right hand of God, there was given him a name, which is above EVERY name, "not only in this world, but also in that which is to come. And hath put all things

under His feet, and hath given Him to be the head over all things to the church, which is His body." How can that be so, if He were not married to his bride! Just flirting around, and carrying on in courtship? Brother King has the church flirting with Christ, about like a lot of folks are flirting out of wedlock tonight! I would be ashamed to trifle with the word of God like that! Listen to Eph. 5:23:

Paul is writing about this very thing: "As the husband IS the head of the wife" . . . right there after Pentecost and before A.D. 70. . . before King says they got married! As the husband is the head of the wife, so also I-S . . . IS Christ the head of the church, and He is the Saviour of the body." He was to His church THEN what a husband was to his wife then; and He was not having children out of wedlock!

Brother King, I beg you to admit your blunder when you get up here tonight! I believe you are a good man; but I never can believe it any more, if you go on without admitting you were wrong, and let these people think you are endorsing the idea, any further, that Christ was not the head of the church until A.D. 70! And that He was not married to her! That she was not subject to Him at all!

But listen to the next verse: "As the husband IS the head of the wife so also IS Christ the head of the church, and He IS the Saviour of the body; And as the church, therefore, 75 subject unto Christ" . . . (Eph. 5:23-24.) There is the church subject to Him— out of wedlock, according to King! Not even married to Him! Yet submitting to Him; living with Him in wedlock, out of wedlock!— Pretending to be married to Him, when she is not !

. . even wearing His name, without being married to Him!— being called "Christians." (Acts 11:26.)

Then, again, he trifled with Daniel's statement: "I saw in a night visions one like the Son of man, came with the clouds of heaven," visions laid up there, where the others were, "Came with the clouds of heaven, came to the Ancient of days"—That was to God Almighty . . . one person coming to another . . . "came to the Ancient of days." Remember, Christ ascended on the clouds. (Acts 1:9-11; Lk. 24:51.) "A cloud received Him out of their sight," and so that was when He came to God, the Ancient of days, at his ascension. "And they brought HIM near before Him." (Dan. 7:13- 14.) That is, Jesus was brought before God the Father. Verse 9 says, "And the Ancient of days did sit; his hair was white as snow," etc., Describes God as being the Ancient

of days. Hence Christ was brought before Him, and there "was given Him" (Christ) "glory and dominion and a kingdom, that all peoples, languages and nations should serve Him." (Dan. 7:13- 14.) He had to receive the kingdom up there. He did not have it when He was down here, and before His ascension. He said, "I appoint unto you a kingdom as my Father has appointed unto me, that ye may eat and drink at my table in my kingdom." (Lk. 22:29-30.) It would come in time for them to eat the Lord's supper in it, and that before A.D. 70. Hence, it was appointed unto Him; and He was appointing it unto them. He received it when He ascended unto the Father; then He gave it to them on Pentecost, when He sent the Holy Spirit down upon them, when He established it. That enabled them to reveal and confirm all divine truth. Then He began adding to the church. (Acts 2:1-47.)

(Chart 16)

We read that He "hath translated us" . . . "hath translated us into the kingdom of His dear Son." (Col. 1:13.) All this was many years before A.D. 70! An inspired man said "we receiving a kingdom which cannot be moved" (Heb. 12:28,29.)—and all of that before

A.D. 70. John, the very man who wrote this book of Revelation, (before A.D. 70, King says) at the time he wrote it, he said, "I, John, who am your brother . . . in the kingdom and patience of Jesus

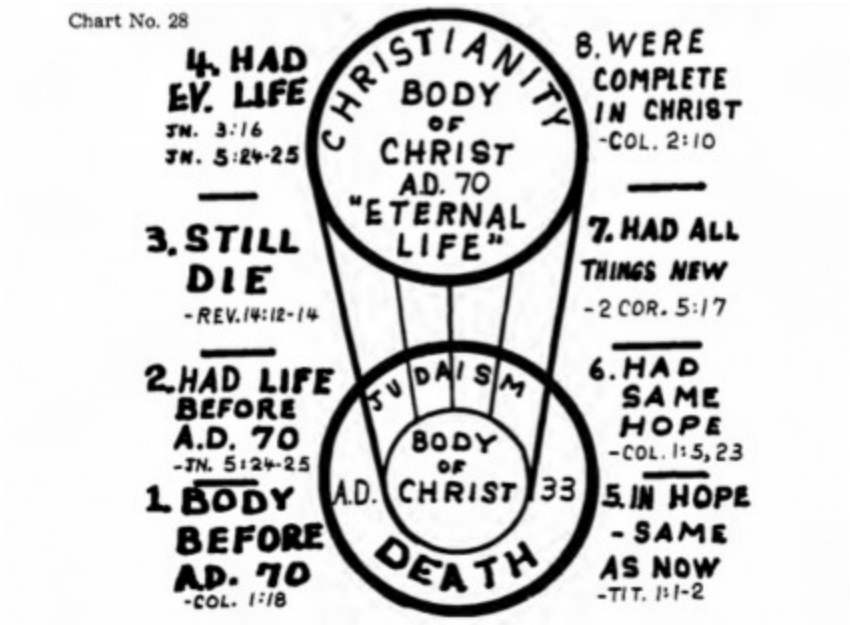
Christ." (Rev. 1:9.) John said he was "in the kingdom" and patience of Jesus Christ. He was in the kingdom when he wrote the book of Revelation and before Christ came, for he describes Christ's coming and the judgment down in the 20th chapter of the book.

John says, "Behold He cometh with clouds; and every eye shall see Him; they also that pierced Him." That would put his coming after their resurrection for them to get to see Him. "They also that pierced Him; and all the kindreds of the earth shall wail because of Him." (Rev. 1:7.) He is not just coming back to Jerusalem . . coming back just for Judaism!

Micah 4:1 says, "The mountain of the Lord's house" shall be established "in the last days." Well, Pentecost was in the "last days." Peter said, "This is that which was spoken by the prophet Joel, that it shall come to pass in the last days . . ." (Acts 2:16.)

King wanted to know how we get it that the "last days" included the church in New Testament times, and yet we are in the "last days?" Well, first of all, Joel did not live in the last days. And Isaiah did not live in the last days; they lived under the Old covenant; but they prophesied of what would happen in "the last days" when those "last days" (beginning on Pentecost, Acts 2) arrived. Therefore, Peter said, "THIS"—what penned here "These are not drunken as ye suppose" . . . they had been baptized in the Holy Spirit; received the kingdom with power. (Acts 1:8).

"Tarry ye in Jerusalem until ye be endued with power from on high." (Lk. 24:46-49.) They tarried. The power from on high came. The kingdom was established. (Heb. 1:1-2.)



(Chart 28)

I challenge you to show one thing that the church or the kingdom had in the way of "power" after A.D. 70, that it did not have between Acts 2 and A.D. 70! They were in the kingdom; they were Christians; they were married to Christ; they were having off- spring, the church was there, and converting people, bringing them in through the new birth.

(Chart 16)

Yes, Paul says that Christ will judge the quick and the dead "at His appearing and His kingdom," but that is the second "dominion" of it, when He delivers this dominion of it up to God the Father. (2 Tim. 4:1,8,18; Mic. 4:8; 1 Cor. 15:20-28.) That is what the Bible says! "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." (1 Cor. 15:20-26.) Jesus is to sit at God's right hand and reign until He has "put all enemies under His feet." (Ps. 22.) He is doing that! He is up there now! He is not down here.

We call your attention to Matt. 13:39. "The end of the world," my Opponent said, "was in A.D. 70." That is not true. I showed you about the "world," but he trifled with my arguments and my speech, like a child playing with toys! He just leaves my arguments alone! He plays with those he wants to play with . . . those he can play with best. That is no way to honestly study the Bible! The rules of debate require that "What- soever arguments are presented on either side, are to be examined in all fairness and candour." (Those very words!) Brother

King signed the statement that he would be governed by those rules. I suppose he wants to be so unfair as to wait till his last speech to examine my speeches, when he knows I will have no chance to reply. That would not be fair!

Again, we call attention to the fact that Peter was in "the last days." That is not all, but when Peter wrote, "In the last days scoffers" would come, saying, "Where is the promise of his coming, etc." . . . making fun of scoffing at, the second coming of Christ, just like all these people do who think that He came in A.D. 70! (2 Pet. 3:1-16.)

There will not be another "day" after the resurrection. (Jn. 6:39, 40. 44, 54; 12:48.) They had a "resurrection" back there of some imaginary sort, King thinks; and he says there will be no other. Well, then, why serve the Lord?

King is terribly disturbed, religiously. I want to call your attention to that fact. Here is a statement which proves it. I want you to pray for my Opponent. It makes me want people to pray for the man. I want him to be in heaven with all of us, and all of us with him, forever and ever! But in a preacher's meeting on April 22, 1971, from a tape recording, this statement is copied from brother King: "I'm just giving you my theory of it, my view on it." (Sounds like him, doesn't it?) "This is for you to think about; this is for you to study. I know it changes your views on a lot of things. It turns you around. It turned me upside down, and every which way; even at night. You know, you get into something like this, and it bothers you . . . really."

The same day he made this statement: "This is a study on which I think you really need to be in on the floor, the foundation of it; and I say you walk in, in the middle of it, and you might lose faith all of a sudden; at least in me." There he admits that there is a danger of his teaching causing people to lose faith! I don't see how in the world he can have the courage to stand up here and say he is just studying it, when he is preaching it. I don't want any man who is only studying medicine, working in the drug store and filling my prescription! I don't want some fellow who has not studied medicine to treat me when I get sick! I want some man who fears God and trembles at His word and who will not preach a sermon that he has not already thoroughly studied, and that he has no doubt about, and who is not just in the investigation stage, as though he didn't know what he was doing!

I thank you every one for the good attention that you have given. May God bless us all and help us. It will not be long until we will be in the graveyard, or else Jesus will be here to take us up to heaven with him—one or the other. It will not be long till one or the other will happen to many of us. I just hope and pray that we can all go to heaven, and that we may be able to live with God there forever and ever. It is not going to be down here in this old earth! The Bible says Christ came down from heaven (Jn. 6:38, 62), and that He ascended up to heaven. "I came down from heaven."

(Jn. 6:38.) "And I ascend up to heaven." (Jn. 14:3.) (Time.)

Thank you.

22 KING'S SECOND NEGATIVE FOURTH NIGHT

I shall do my best, in the time remaining, to cover the material thus far that has been presented by the affirmative. It is a difficult task to deal with it in detail; but I do want to take up the problem of the marriage. Now, I have a problem here. Maybe brother Nichols can help me out. The problem basically, brethren, is this, and I present it to you in all humility. You study it for yourselves. It's a problem that I wrestle with; and I believe in the study of the Bible, whenever we have problems confronting us. I think it strengthens our faith if we'll do it with reverence, in the fear of the

Lord. The problem is this: in Revelation 19 when Babylon falls, John says. "The marriage of the Lamb is come." Now, if this was Pentecost, then that makes Babylon's falling on Pentecost. That's problem number one. Problem number two becomes even more difficult: if you don't believe Revelation was the fiery judgment. And this is common terminology. Matthew 3:11,12: "burning up the chaff with unquenchable fire." Also Luke 12:49, where Jesus said, "I am come to send fire upon the earth, and what will I if it already be kindled?" Certainly He wasn't talking about literal fire upon a literal earth, but He was talking about a destruction that was coming upon the earth. And then Paul said, "Our God is a consuming fire" (Hebrews 13:29). Now "this world" was going to pass, and when it passed away - and Matthew 24 is the picture of it - then we have the new heaven and earth, and this is the coming of the world promised to Abraham and his seed (Romans 4:13), which was to follow the old world that could not bring life and immortality (Galatians 3:19-21). But up here, (pointing to Chart No. 8) the gospel brings life and

immortality; and that's the new Jerusalem, and the new heaven and earth, and the greater and more perfect tabernacle that John saw when he pictured it in Revelation 21, speaking of things at hand, and shortly to come to pass - and this is the significance of the tabernacle structure.

It was composed of two compartments: the holy place, and the holy of holies.

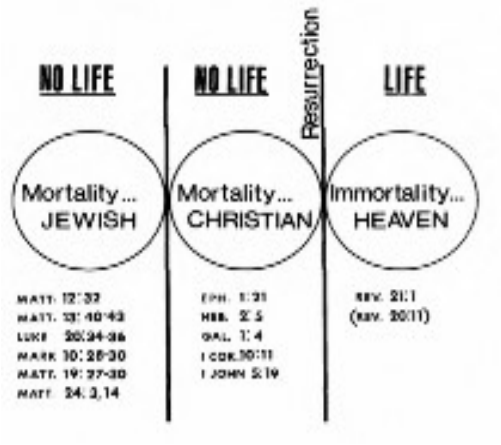
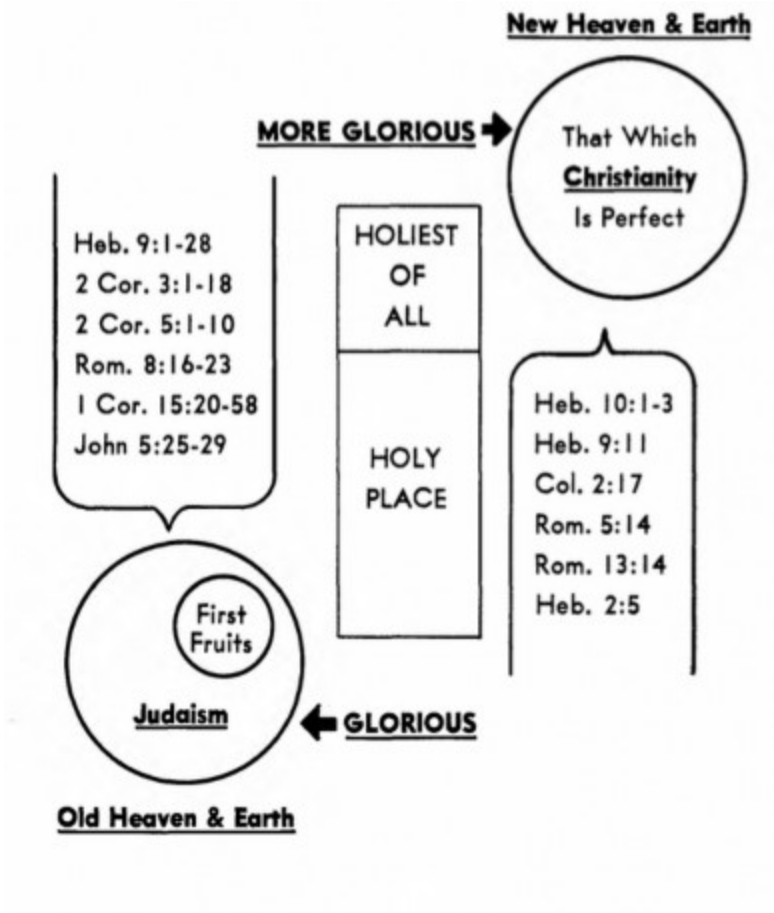

NO LIFE
NO LIFE
Resurrection
LIFE
Mortality...
JEWISH
Mortality...
CHRISTIAN
Immortality...
HEAVEN
MATT. 12:32
MATT. 13:40-43
LUKE 20:34-36
MARK 10:29-30
MATT. 19:27-30
MATT. 24:3,14
EPH. 1:21
HEB. 2:5
GAL. 1:4
I COR.30:11
I JOHN 5:19
REV. 21:1
(REV. 20:11)

Chart 8



(Chart 10)

The holy place was typical of things to come in the holy of holies. Therefore, the holy place answers to Judaism, in the typical form, just as the holiest of all answers to Christianity, the same as in II Corinthians 3: the "glorious" answers to Judaism in that contrast, the same as the "more glorious" corresponds to Christianity. The ministration of death was passing. It was being annulled. Three times it is stated that way "being done away;" and "that which is glorious" was coming, and Paul said, "Seeing we have such hope, we use plainness of speech." It had not fully arrived in perfection. But it was on its way, because that "which is being annulled," was being "done away." And in I Corinthians15:24, the end came, when it was annulled. That is the very translation - the meaning there - when He put down all authority and power that was in opposition to His

complete rule and reign as King of kings, and Lord of lords. So that's the significance of the holy place. So long as it stood, the Holy Spirit testified that the way into the holiest of all was not made manifest." That was the significance of that vail, and the inaccessibility of the regular priesthood, or of the people, to this place. And that was for as long as it stood. It simply meant that man was still separated from God; he had not regained this state of immortality.

But when would he do it? When this tabernacle was removed. When was it removed? WHEN THE TEMPLE WAS DESTROYED! That was the last sacrifice ever offered - legally so, that is, from the Jewish viewpoint - ever offered in the temple. And it's the last one that ever shall be. I don't believe in the rebuilding of the temple, and the re-institution of the Jewish world. It has gone forever. Forever. So, the Holy Spirit testified that so long as this existed, the way into the holy of holies was not yet made manifest. But He was ready to come. Just as the high priest would go into the holy of holies and make the atonement, he would come out to receive and bless the people; and now in Hebrews 9:28, Paul said, "Unto them that look for Him shall He appear the second time without sin unto salvation." He's made the atonement; now He's coming out to bless and receive the people. The receiving is the marriage; the receiving is the gathering; the receiving is the coming of the new heaven and earth in its full and complete state, all things now being fulfilled. The end of all things was at hand when Peter wrote I Peter 4:7. And so you can see the picture unfolding here as we have a contrast between the two worlds of God's eternal purpose, and that is the meaning of II Peter 3 in the symbolical language that we have involved there. Those are the two worlds that Peter was dealing with after he said the world in Noah's day perished.

Now then, let us come to another chart, and that concerns death.

(Chart 11)

When is death going to be swallowed up in victory? Let's get the prophecy that deals with the time of this victory and we begin with Isaiah 25, beginning with verse 6: "And in this mountain" (I want you to see this tonight). "In this mountain." There's a mountain involved here where something is going to happen. "In this mountain shall the Lord of hosts make unto all people a feast of fat things," and so forth, verse 7. "And he will destroy in this mountain the face of the covering cast over all people and the vail that is spread over all nations. He will swallow up death in' victory. And the Lord will wipe away all tears from all faces; and the rebuke of his people will he take away from all the earth. For the Lord hath spoken it. And it shall be said in that day" - there it is - THAT day." "It shall be said in that day, Lo this is our God; we have waited for Him and he will save us. This is the Lord. We have waited for him. We will be glad and rejoice in his salvation." All right. "In that mountain" - "in that day." Here's what is going to happen. The vail shall be removed. Death will be swallowed up in victory. Tears will be wiped away. There will be the receiving of a salvation, and this will be the place of God's eternal rest. His work will be finished from the foundation of the world at this time. His purpose will be completed in that day. Where? In that mountain. What mountain? The text tells us - verse 23 of the

preceding chapter. "Then the moon shall be confounded and the sun shall be ashamed when the Lord of hosts shall reign in Mt. Zion; and in Jerusalem before his ancients gloriously." That's where it is - in Mt. Zion. Not over here at Mt. Sinai. (Pointing to chart 11). Mt. Sinai could not create these things. Mt. Sinai produced the vail rather than the removing of it - the vail of Moses. Mt. Sinai was the ministration of death, rather than that which swallowed it up in victory.

Study II Corinthians 3 and see the contrast, and the coming of the ministration of life that was at hand, when it was written - that chapter that Paul wrote to the Corinthians. This was the time of the wiping away of all tears. Revelation 21 pictures the coming of this new creation, the new Mt. Zion, this new Jerusalem, as Paul pictured it in Hebrews 12: "Ye are come unto Mt. Zion, the city of the living God, and to the general assembly of the church of the first-born, and to the new covenant," and to Jesus, and all of these other things. That's not down there, 2000 years off; that was back there when Paul wrote. "We receiving a kingdom." On what basis? Because the heaven and earth are being shaken. These things that are made that can be seen, are giving place to these things that cannot be shaken. "Wherefore." Here's the conclusion: "we receiving a kingdom." Where? In this mountain - not this mountain down here. And that was the prophecy:

"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain!" That's where the government of the Lord would be. What mountain? Mt. Zion! The only mountain that we have in contrast to Mt. Sinai, and the only two mountains you have, because God had two worlds the Jewish and the Christian. Here's where we're going to have them, the state of these things that were to come in fulfillment. IN THIS MOUNTAIN! These are not future. These are present realities.

Paul said in II Corinthians 3:16, "When 'it' turns to the Lord, the vail shall be taken away." When what turns to the Lord? The typical ministration there, that he was contrasting with that which is to come. When it is to come. When it is fully fulfilled! Then we have the perfect that was to come. All has turned to Christ. And he said, "Now the Lord is that spirit." Yes, the Lord is that spirit. What spirit? The ministration of righteousness. In I Corinthians 15, he said, "the Lord is that One from heaven." Yes, the second Adam from heaven.

He is the Lord. You can see what's developing here. A state of life, a state of immortality is coming. This law, this mountain, (Sinai) could not do it! This law could not bring life; therefore, a new covenant was given; one that could bring life and immortality to the soul of man, and restore it to the image of God.

And that was the death that was suffered by Adam the day that he sinned. And the day that he sinned was the day that he died, not hundreds of years later. It's not physical, it is spiritual death that the Bible is dealing with. That's the thing that should impress us more deeply than anything else - our relationship with God in this spiritual world that is without end. We should walk around as a people free, happy inside, and redeemed. Brother Nichols said the other night that I'm the saddest looking man he has ever seen. There may be an element of truth in that if he means the ugliest man he ever saw. But listen, brethren, I may look sad outside, sometimes, but I'm happy inside . . . I really am. I wouldn't trade this spiritual heritage in Christ Jesus for anything in the whole world. It is a precious thing. It sustains, it supports, it's a marvellous thing.

Now in this mountain . . . death will be swallowed up. Let us go at this time to 1 Cor. 15, and see what Paul is talking about in that chapter. He says, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the' saying which is written, death is swallowed up in victory." The very quotation he makes as he joins Isa. 25 and Hos. 13:14 and puts them together here, applies to this end-time period when one system comes in fulfillment of the other, and therefore it comes from a state of corruption to a state of incorruption. This is mortality putting on immortality, resulting in an established state and system of life, that, if man is in it, he takes on the features and characteristics of it. And if he does this, he has the nature of it; if he has the nature of it, it is going to be as eternal as that life is, and I'm affirming tonight that life in Christ Jesus is eternal. The kingdom is eternal.

This is the time when all tears are wiped away. Rev. 21:4: "God shall wipe away all tears from their eyes; there will be no more crying, no more death." Now, of course, he is talking about in the new heaven and earth. He is not talking about the physical realm; the fleshly realm out here in this physical world. We have got to keep

our eyes focused on the world that the Bible is dealing with; the one that follows the Jewish world; the spiritual habitation of God. This is the one that we have to look at. There is no death there. This is what we have said, repeatedly, night after night. No death there at all; and there is no sorrow there. Those that mourn shall be comforted, Jesus said. When? When the things that would comfort the spiritual soul of man would arrive. In this mountain. That is where it all is going to happen. You see, this state of life has to be produced, governed, and controlled by law. That is what does it. The law of Moses could not do it; but a greater and better covenant was given that could do it. I believe that It can do it. I believe it has done it, and I believe it will continue to do it.

Then there is the receiving of salvation. When? In this mountain. Of course, there was a time when Israel waited for the day of redemption (Luke 21:28). Brother Nichols wanted to know what happened in the fall of Jerusalem that had not already happened on the day of Pentecost. Well, Jesus said, "Know ye therefore, that your redemption draweth nigh." It was at hand at that time. What redemption is he talking about? He is talking about the redemption of the purchased possession at the time the earnest of the Spirit had accomplished its work (Eph. 1:14). He will say, "Well, the church was already redeemed." Then you tell me what Paul is talking about in Eph. 1:14, and what was Jesus talking about in Luke 21:28. There was a redemption yet to be completed. "And so all Israel shall be saved." After the fullness of the Gentiles be come in, "all Israel shall be saved, as it is written; there shall come a redeemer out of Zion." He couldn't come out of Zion before He got there, so this is a second coming passage. The premillennialists have been telling us this for years, but we said "NO" because they say it is way down the line. Well, now, if you get the second coming in the right place, you'll have no problem with this scripture. This is the second coming in the fall of Jerusalem. And so when He comes out of Zion, He will take away their sins, for "this is my covenant with them when I shall take away their sins." So, this is the time when the salvation which was ready to be revealed in the last time, was revealed, and was received (1 Pet. 1)

Over here we have God's rest (referring to the chart 11). In Psa. 132:13,14: "For the Lord hath chosen Zion; he hath desired it for His habitation; this is my rest forever. Here I will dwell; for I have desired

it." Here, now, is where we have the rest of God. This is the ultimate. This is the final fulfillment of God's eternal purpose. He comes to rest, His work is finished, and it supplies us with the fullness of God through Jesus Christ throughout all ages, world without end.

That is not taking away hope. That is giving us the reality of hope. Sometimes we have the idea that hope has to be something that is yet to come. Hope can be in that state, but hope can sometimes be in the state of that which is already come. Now, that is exactly what we mean when We talk about the hope of the gospel. Brother Nichols sees me as having no hope because these things have already been fulfilled. Well, what kind of hope will he have, whenever he has the fulfillment of them, if they are still future? Does he believe that hope will disappear? That would be a good question for us, probably, to discuss sometime. Anyway, this is what is going to happen "in this mountain." And the hope of Israel was the same thing which was "promised to the fathers," and that goes way back to father Abraham when he was promised eternal life. Titus 1:2: "In hope of eternal life, which God that cannot lie, promised before the world began," and Guy N. Woods said last February, at the FHC Lectureship, that, that world was the Jewish world, and I agree with him. He also makes this statement in other sections of his commentary on I Peter. Before the Jewish world began, God gave Abraham the promise of eternal life. The law and prophets projected it, and it is the hope of Israel. (Time called) Thank you very much.

23 NICHOLS' THIRD AFFIRMATIVE FOURTH NIGHT

Honourable Opponent, Moderators, Ladies and Gentlemen: it affords me great pleasure to clear up the muddy waters and present the truth of God's word, which all of us must love and cherish or be lost eternally.

(Chart 29)

I call attention, to the allegory that was being discussed. Here we have Abraham back of this. Abraham and Hagar represent the Old Covenant, and we also have here Abraham and Sarah who typify the new covenant; because had it not been for Abraham, the Jewish nation never would have existed. When God appeared to Abraham the first time (Gen. 12:1-3) one of the things He promised him was, "I will make of thee a great nation." That was a fleshly promise, yet it involved Christianity, claiming to be Christian and spiritual instead of all fleshly. The law of Moses had spiritual prayer, spiritual worship, for those who could really live it. So Abraham was back of the old covenant, because he was the father of Isaac; and it was of Isaac that, that great nation was made back there. Hence, that nation came out from Abraham through Isaac.

"In Isaac shall thy seed be called." That is a double promise. It included Christianity down here. Here is Isaac down here on the left, of spiritual promise; down here on the right is the Christian dispensation growing out of promise, for God had foretold that He would make a new • covenant. On the left, Isaac was heir . . . Ishmael was cast out. On the right, we are to inherit life everlasting:

"To an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you," says Peter. (2 Pet. 1:1-5.) Here on the left they were yet persecuted. On the right, Christians were

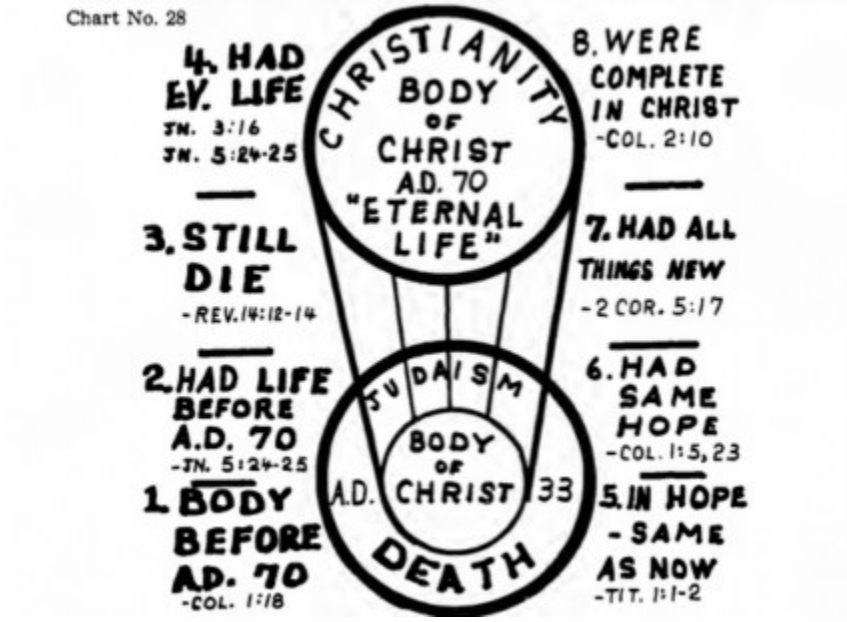
persecuted by the Jews. On the left, Ishmael was cast out, that is, those that were persecuting them. Under the new covenant (on the right), they should reject from their fellowship, as Christians in the church, all of the Jews wanting to go back to Judaism.

I turn here to Galatians 4 and read just a few verses concerning the matter. He says in verse 21, "Tell me, ye that desire to be under the law," and then he starts the allegory—that very lesson. "Do ye not hear the law?" To whom is this allegory given? Given for backsliding members of the church, who are trying to go back to Judaism . . . back under that old law that had been nailed to the cross. Then he says, "For it is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise." Ishmael just had a natural birth like all other babies. God had not promised him, and Abraham and Sarah made a mistake, when they (by Hagar) brought Ishmael into the world! Thus, actually, he was an illegitimate child.

Paul goes on to say, "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bond- age, which is Agar." They were in bondage because they had forsaken God, gone into idolatry, and God had "destroyed" them time and again, but he did not annihilate them when He did it. "For this Agar is Mt. Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." "Now is" . . . what does that mean? That is this side of the cross . . . after the law had been nailed to the cross, and taken out of the way! That leaves them in bondage and slavery. "But Jerusalem, which is above, is free, which is the mother of us all." Paul did not say, "You will come to that Jerusalem in A.D. 70!" But he said, "Ye ARE come to Mt. Zion, the city of the living God." (Heb. 12:23.) Already there as Christians! That is where my beloved Brother perverts the scriptures, and trifles with them so much! "For it is written,

Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren," (we Christians) "as Isaac was, are the children of promise." We are heirs, and we are heirs because we were promised. God promised Christianity, just like He promised Abraham that he would have a son, Isaac; but He did not

promise him Ishmael. "But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." That is, after the cross, the Jews persecuted the church, those who obeyed the gospel. "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman." In other words, those who are going on, trying to go to heaven under the old covenant, years after it had been taken away, after the church had been established, are to be excluded, cast out. Paul wrote the Galatian letter to the "churches of Galatia." (Gal. 1:1-2.) They were Christians . . . in the church . . . in there in that period, between A.D. 33 and A.D. 70, and before A.D. 70! "So then, brethren, we are not children of the bondwoman, but of the free." They were children of the free already before A.D. 70!



(Chart 28)

Now watch brother King trifle with that, when I will have no reply! They were already children of the free- woman, and children of the new covenant; Christ had already made that new covenant before A.D. 70. (Heb. 8:6-7.) But my Opponent does not believe that. He does not believe that anyone was a child of the new covenant until A.D. 70 when he thinks the new covenant was established. He has already affirmed that, in this debate, that the new covenant was not established back there, before A.D. 70. I had to argue concerning

the cross. I quoted Zech. 11:10-13 where it says, "And I took my staff even Beauty and cut it asunder that I might break my covenant which I had made with all the people. And it was broken in THAT DAY. . ." The Prophet goes on and tells about Judas' having betrayed Him for thirty pieces of silver in the very next verses; then how they took it and bought the potter's field; and it was all fulfilled in a literal sense (Acts 1) fulfilling the prophecy in the Old Testament.

Again, I want to call attention to the fact that here in giving this allegory, Paul began it with the statement, "Tell me," writing to the Galatian Christians, "ye that desire to be under the law, do you not hear the law?" He is trying to keep them from going back under the old covenant, and being in bondage again under that, because it already was nailed to the cross! They could not go back and be saved by it, after it is abolished and blotted out. (Col. 2:14- 16.) In Heb. 8:6 we read "He IS the mediator," not "will be in

A.D. 70!" "He is the mediator of a better covenant which W-A-S established on better promises." It "WAS established" when he wrote the Hebrew letter . . . not way down here in A.D. 70, after that . . . like King teaches!

His false doctrine is "damnable heresy," in that it will cause people to lose their interest in the new covenant, and in the teaching of the apostles before A.D. 70; and in fact, all the New Testament—because King says it was all written before A.D.

70. So the New Testament, and the Bible, according to King, all of it from Pentecost on down, was written, just before A.D. 70; therefore, you could not have any confidence in it this side of A.D. 70—because we would not be under it, because of the very fact that if it were not established back there, and they were not under it; so when we do the same things they did to be saved, it would not put us under it either!

Now, in view of that, I call attention to Gal. 5. "Stand fast therefore in the liberty wherewith Christ"—will make us free in A.D. 70? You are still under bondage now? No, he said, "Stand fast therefore in the liberty wherewith Christ h-a-t-h, HATH made us free, and be not entangled again with the yoke of bondage." They were out from under the yoke of bondage, all before A.D. 70.

Brother King, the devil will get you sure as the world, if you don't quit perverting the scripture, and teaching that the old covenant had

not been done away, and that these people were living in adultery with Christ, and such like, under the old law! (Rom. 6:14.) You still did not apologize to God for that awhile ago. I do not want you to apologize to me, because you have not offended me at all. I love you. You would have a hard time offending me, and making me angry at you ! I love you! But it makes me sick to see you trifle with the Bible like that.

He would write it this way, if he had been writing the Galatian letter: "Tell me ye that desire to live till A.D. 70. So that you will be delivered from the law, and so all that will happen." No but Paul wrote: "Tell me therefore, ye that desire to be under the law, do you not hear the law?"

(Gal. 4:21.) And here in 5:1, "Stand fast therefore in the liberty where- with Christ hath made us free, and be not entangled again with the yoke of bondage. Behold. I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect to you." He did not say Christ always has been of none effect unto you, and would not be of any benefit until A.D. 70! But He is "become of no effect unto you. Whosoever of you are justified by the law, ye are fallen from grace." (Gal. 5:1-4.) So Paul was writing to these Galatians, trying to keep them from falling from grace by going back to the law of Moses. That is the truth about it. "For we through the Spirit wait for the hope of righteousness by FAITH." (V. 5.) Not by keeping that law back there! We live under a system of faith in Christ, and obey Him and trust Him instead of that old covenant back there.

Chart No. 30
KING VS. BIBLE
1. CAME AD 70
2. "VISIBLY"
3. DESTRUCTION OF JERUSALEM = FINAL COMING
4. SIGNS OF —
5. MATT. 25 PAST
6. FINAL COMING "THIS GENERATION"
7. "THIS" IS ALL!
1. WILL COME
2. DENIED MATT. 24: 4-5, 23-27
3. TWO QUESTIONS: "THESE THINGS?" AND "...END OF WORLD?"
4. LIKE FLOOD — LIGHTNING
5. MATT. 24:36-TO-26:1 — FUTURE
6. "OF THAT DAY" GR. "E-KEI-NOS"
7. THAT — "IN CONTRAST WITH THIS"
-HARPER'S LEX. P. 123-124

(Chart 30)

Now I want to call attention to some charts. Brother King is against the Bible in that he teaches that Christ came in A.D. 70. But the Bible does not call that the second "coming" of Christ, anywhere! Nowhere! The Bible says He will come "a second time."

(Heb. 9:26-29.) "Unto them that look for Him" (. . . that won't be King !— he is not going to be included in it, for he is not looking for Him!) "Unto them that look for Him shall He appear a second time without sin unto salvation." (Heb. 9:26-29.) Brother King will not get that salvation if he does not give up his false doctrine! Because he is not looking for Him! And he does away with about nine-tenths of the New Testament by trifling with it—like a child playing with toys! Claiming that all God's promises were fulfilled by A.D. 70. I never saw an Adventist, or a Christadelphian, or Herbert Armstrong, or any of that crowd, who can meet the truth on this! Oh, they can make a big noise on the radio when they do not have any opponent!

Back to the chart: "He came in A.D. 70." But the New Testament teaches that He is to come, and when He comes that it will be after Satan has been bound for a thousand years after Pentecost, and the church had been established, and after the saints reign for a thousand years, etc., and then He comes in Revelation. (20:1-15.) I read the whole chapter the first night of this debate. He has not even had the reverence to read it to you, and say, "Well, I will at least let you hear

what it says, that there will be at least one thousand years before the judgment, after Pentecost, and before the Resurrection, Judgment, etc." He trifles about which verse Christ would come in. (Rev. 20:1-15.) It does not make any difference. His second coming was foretold in that chapter, and He will come a thousand years (or thousands of years) after the New Testament was written, for it was just then being written, that He would come. And He is to come, and He is to raise the dead, and He is to judge the world, it will be the end of the world, then the new heaven and the new earth will come in the first verses of the next chapter. (Rev. 21:1-4.) "I saw a new heaven and a new earth . . . coming down from God out of heaven," then he goes on to say God will wipe away all tears from their eyes; there will be no more death, neither sorrow or crying. (Verse 4.) But brother King has it that there is no more death after A.D. 70, even before he comes; and even now, and the like . . . says we are in heaven now, etc. King thinks Christ came down from heaven, and he is not now in heaven, but here since A.D. 70!

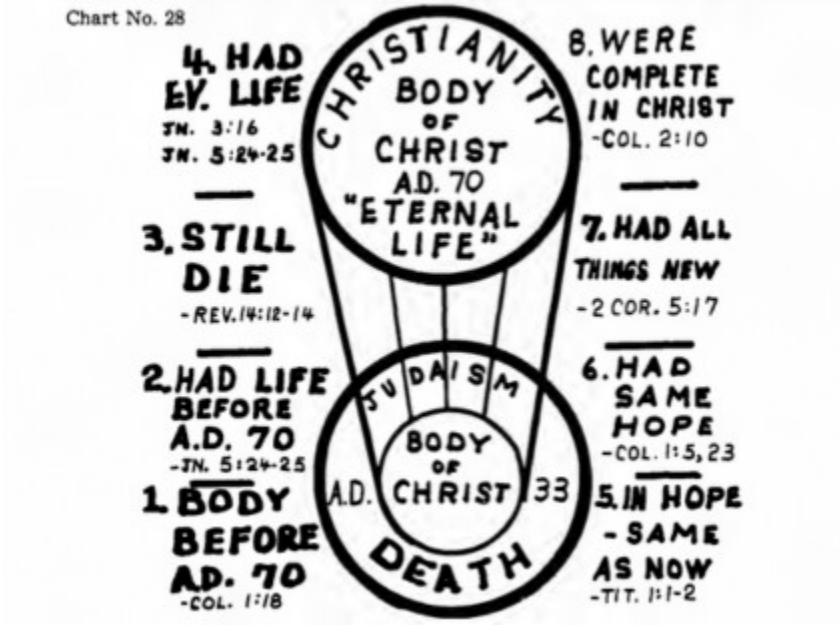
My Opponent said Christ came visibly in A.D. 70, but that is denied here in Matt. 24. Jesus said, They will say, "Lo he is here, or He is there, believe them not." Christ was denying that He would come in A.D. 70 in visible form. Yet King said they would see Him—They would see Him! He argues they did see Him—that He came visibly—argued it to you last night, after having argued in the first of the discussion that His coming was invisible, and almost saying it in so many words.

The destruction of Jerusalem, he claims, was the final coming in A.D. 70. Well, it was in A.D. 70 Jerusalem was destroyed. But over here we have the last question: the people said, "When shall these things be?" That was one stone thrown down from another, and those stones were large, some of them. (I have been there, and saw some of those stones, There are just two left, so far as they could show us when I was there in 1962.) "When shall these things be?" They thought that would surely be the end of the world: So they added, "and the end of the world." (Matt. 24:1-4.) Well, he gave them signs as to when Jerusalem would be destroyed; but as to the "end of the world' Jesus said, "But of that day and hour," and the Greek word "that" is a word that means a contrast here . . . down here the Greek word EKE1NOS looks forward; and it means, as defined here

in the lexicon, "in contrast with "this" . . . "this world" and "this generation," etc. He had just said that this generation would not pass away until all these things be fulfilled, referring to Jerusalem. Then He said, "But of THAT day" (the second coming and the end of the world) "and hour knoweth no man," and that the Father only did know, and the angels did not know, and even the Son did not know. (Matt. 24:36; Mk. 13:30-33.)

Jesus closes the 24th chapter and warns them to be on guard; and opens chapter 25 with the parable of the virgins, and follows it with the parable of the talents. He then says, "WHEN the Son of man shall come in His glory, and all the holy angels with Him, THEN" shall be gathered before Him all nations; and He shall separate them one from another as a

His left (v. 41) "Depart from me ye cursed into everlasting fire '—ever- lasting fire shows the kind of "destruction" they will get; they will not be annihilated; but will burn forever and ever— everlastingly.



(Chart 28)

Verse 46 says, "These shall go away into EVERLASTING punishment." So, it's everlasting fire (verse 41) and everlasting punishment, (verse 46.) "But the righteous into life eternal." (Matt. 24:1 to Matt. 25:46.)

Brother King thinks they have eternal life here in this world, and that all this happened nineteen hundred years ago. I have never debated a man who perverted the gospel worse in my life! I have debated all sorts of men; King is the worst perverter of God's word! An infidel will just tell you outright he does not believe the Bible, and he does not want to talk about it. But this man perverts it as though he were an infidel.

(Chart 26)

I have quoted from the Bible where there will be a thousand years before the coming of the Lord, and after his ascension, after which Satan would be bound and then Satan would be "loosed" and go out to deceive the nations; showing that they were not destroyed yet, and time was still going on! After he had been bound a thousand years and loosed for a "little season," and the saints had reigned a thousand years-— whether it followed, or was simultaneous, makes no difference! It still is at least a thousand years plus a "season" after the book of Revelation was written, and thus after A.D. 68 according to brother King, before Christ would come, raise the dead, judge the world, etc.

(Rev. 20:l-to-21:4.) Then, Jesus comes somewhere in that context there. John does not tell just which verse; but He will come. There will be the resurrection of the dead, and the judgment, and there

will be the destruction of the old world; and then there will be the coming of the new heaven and new earth in the first verse of the next chapter.

Now, my friends, that is the truth of the matter. I call your attention to the fact that I have insisted that Jesus is yet to come, and He has not come the second time. We, not King, have the hope of the gospel to offer you: Paul said, "Be not moved away from the HOPE of the gospel." (Col. 1:5,23.) King takes it away from you, and tells you that it all happened back yonder nineteen hundred years ago, and that the hope of the gospel (including Christ's coming) is taken away from us, and that we can't hope for His coming. According to King, we can't hope for life everlasting to be given us when He comes. We can't hope for what He has promised Christians. Paul is thanking God, "For the hope which is laid up for you in heaven." (Col. 1:5.) King has it down here, and says we have the hope right now, meaning the fruit of it right now in this life and in this old world.

The Bible says "And in the world to come, eternal life." (Mk. 10:30.) "In the world to come everlasting life." (Lk. 18:30.)

The Bible condemns his doctrine. The Bible says the kingdom was already in existence before A.D. 70. ". . . H A T H translated us into the kingdom of His dear Son." (Col. 1:13; Rev. 1:9.) And God H A T H established the covenant . . . the new covenant and He H A T H taken away the old, that He MIGHT establish the new. (Heb. 8:6-7; 10:8-10.)

So, I beg you people to encourage and be nice to brother King. Don't fuss at him, and worry him to death. I read awhile ago a statement that touches all of our hearts, that he is worried nearly to death by his doctrine! He is in trouble! And I hope and pray that this discussion will lead him to see his error and to come out of it! However, very few people, Christadelphian and the like, who accept a spiritualizing, figurative system ever give it up. Very few!

(Time). Thank you.

24 KING'S THIRD NEGATIVE FOURTH NIGHT

In my final negative this evening, it is my responsibility not to introduce new material, so I shall try to confine my remarks to those things that have been said this evening and last evening, and to the charts that have been presented. I'll do this to the best of my

ability, brother Nichols. Please call my attention to it if I bring up something you consider as being new material. I don't want to do it at all, but sometimes it's difficult in a debate to be sure that you don't. I hope your moderator, brother Flavil, will watch me carefully, and I believe that he will want to call attention to some of the things that brother Nichols said. I believe he did a pretty good job affirming what I believe, but I don't think it was a proper representation in all cases. I was hoping he would affirm what HE believes, and then I could give a negative to HIS belief; now I have to give a negative to MY beliefs! But, I think some of the beliefs that he has set forth will have to be given a negative, because they are misrepresentation, and I don't accuse brother Nichols of doing this on purpose at all. We have communication problems in a discussion like this. He said that I do not believe that the New Testament saints were children of the new covenant, until A.D. 70. Now that would be his concept of it, I presume; but I want you to know that is not what I believe, because of the fact that the new covenant had its beginning on Pentecost day. The first inspired word that was ever spoken was to the introduction of the new covenant of our Lord Jesus Christ; but I believe that the whole covenant did not come on Pentecost Day. I believe "the perfect" did not come until the "end of all things." That was when heaven and earth passed, Matt 5:17, when all things would be fulfilled, or not until the end of all things. I Pet. 4:7 states, "The end of all things is at hand." They were members of that new covenant, but it was not a complete covenant. Their responsibility was always extended as far as the revelation given to them, and as far as their opportunity to know the truth of God's word. That's why the earnest of the Spirit was given: because they did not have the whole covenant, and the earnest of the spirit was to guide, to teach, and to reveal, until the perfect came, or until "the redemption of the purchased possession" that we mentioned awhile ago. Then, when all was revealed, the miraculous gifts of the spirit, the inspirational teaching, and the guidance of it, was no longer needed. That's the time, then, when everything was COMPLETELY established. We're affirming, then, that that perfect state, that new heaven and earth that John pictures in Rev. 21, is at that period of time, not at the time of Pentecost, but at the period of time when all of this spiritual heritage is brought to the new Israel of God.

Now then, I would have you to notice Phil. 3 as further proof of this— that all things were NOT given at one time. Paul said, "whatever rule we have attained unto, whatever progress we have made, let us walk by this; let us mind the same thing," because, you see, if you study the text, you're going to see that he is going in a direction that's going to bring him to complete fellowship eventually, in Christ Jesus, and to the full attainment of righteousness that is in the Lord.

Brother Nichols quoted awhile ago from Gal. 5:4. That's a good verse. If you leave Christ and go back to the law, you are fallen from grace. The next verse is equally good: "For we through the Spirit wait for the hope of righteousness by faith." They were waiting for the HOPE of righteousness, meaning that everlasting righteousness had not yet fully come in. The gospel had not yet been fully preached, and it contains the whole hope, the hope of righteousness. That's what they were waiting for, the same thing that he discusses now, which we mentioned awhile ago in II Cor. 3, "Seeing then, that we have such hope, we use great plainness of speech." What was the hope? That the glorious, which is being done away, will be replaced by that which is MORE glorious, and that which is more glorious is the ministration of righteousness. That's the righteousness they were waiting for, in its complete form, in Gal. 5:5. So, 1 think that is a misunderstanding.

He said we do not have liberty until A.D. 70, and asked about Rom. 7:4 again. "Ye are become dead to the law that ye should be married to another." Now what died there? Not the law, but YE. YE are become dead. How? Through the body of Christ. This gave them liberty or freedom from the law. They had it when they obeyed the gospel. They had the freedom then. That's what I believe.

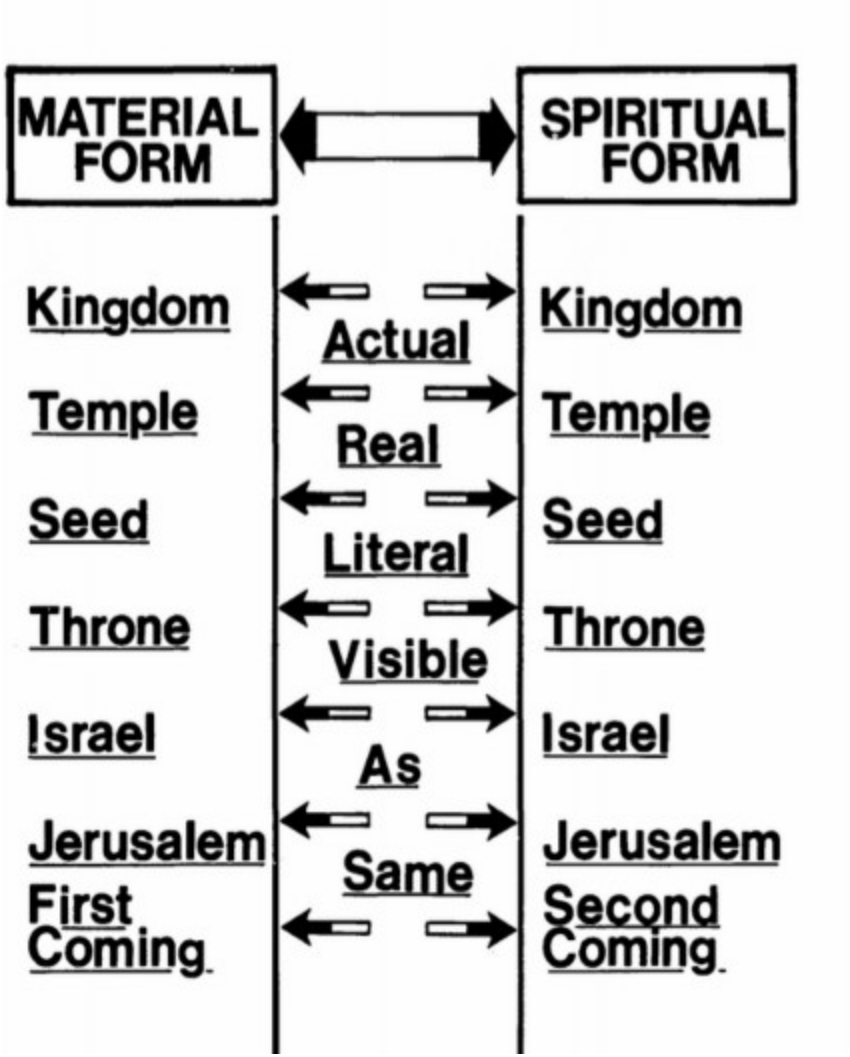
In Heb. 8:13, when the Hebrew letter was written, an end- time situation, the end of the ages was arriving. "Now that which decayeth and waxeth old is ready to vanish away." And I believe that is in the context of the old covenant. You may check it for yourselves.

Cor. 3:12 was mentioned, then, as being in a context as changing from the old to the new. Now, he concludes by affirming that I believe that there's no salvation, or that I cannot get salvation today, because Christ has already come. He seems to have the feeling that, unless we're waiting for Christ to come and bring salvation, we cannot

have it. Well, now, if He has already come, and if the purpose of His coming was to bring salvation, I believe we could have it. I'm not waiting for it. I believe that I have the salvation that was to come at the time of the arrival of Jesus, out of the holy of holies, as is taught in Heb. 9, to receive and bless the saints.

Next he suggests that I make nine-tenths of the Bible not apply to us today. Why? Because I have it all fulfilled. Now, I'll let that argument rest with you. I have repeatedly laboured on this point. When something is fulfilled, it is not destroyed, and it is not removed from us. So the nine-tenths of the Bible that I have being fulfilled, is the nine-tenths of the Bible that I feel that I have, not in the state of anticipation, but in the state of reality and possession. I know there are parts of the Bible that HE does not have; many parts of it. He has Mk. 16:16, as we all do, but he won't take the rest of it today: drinking deadly poison, handling serpents, speaking in tongues. We don't WANT that today. That applied to then. There were some things that applied then, to accomplish what we NEED today, and when it was accomplished we have it today. So you see, the last days were when the Holy Spirit was poured out upon all flesh, and accomplished the work that gave us EVERYTHING. So instead of having nothing, my belief is that we have it all.

Next he suggests that we did not see Jesus; that I have Jesus coming invisibly in Matt. 24, and no one saw him there. Now again, he brings up this point and this argument. Some of you are new here tonight. We laboured on this quite awhile the other evening. I used this chart last night, and I'll use it again to show that I believe that things in the spiritual state are just as actual, as real, as literal, as visible, as things in the material state.



(Chart 4)

I don't deny the reality of spiritual things. So when Jesus said "Some of you will not taste of death till you see the Son of man coming," I don't take that as an invisible coming. I take the word "see" to mean "visible." Spiritual, YES, but VISIBLE! You can't see that with the naked eye, but there is another kind of sight that Jesus really pronounces a greater blessing upon. "Blessed are your eyes, for they see," which was said in contrast to the eyes of some of whom Jesus said, "Seeing, they see not." One was looking with physical sight and could not see what the other was seeing with spiritual

vision, and that's why Jesus blessed the eyes of his disciples. And he (Nichols) says that once a man enters into the spiritualization of God's word, and gets over here in this spiritual field, it's hard to get him out of it. Indeed it is. I'm going to stay right here—to the extent that the Bible CONTROLS the spiritual fulfillment of these things. Whatever is not spiritual I will accept as literal, and I accept things as literal. But whatever is spiritual I'm going to accept, and brother Nichols, if the Bible teaches it as spiritual, will never get me out of it. He cannot get me out of this spiritual kingdom, (See Chart No. 4, Page 139.) This spiritual temple, away from this spiritual seed, this spiritual throne of David, which is the same throne that David had over here in material form. Same throne. He can't get me out of this spiritual Israel, this spiritual Jerusalem, and all else that is involved in spiritual things to come under the new covenant.

Then he said "that day" in Matt. 24:36 has reference to a future coming of Jesus, and what was said before in verse 34 applied to the fall of Jerusalem. Well, let's go to "that day" in the gospel of Luke again. He used it in Matt. 24:36, "But of that day and hour knoweth no man," and pointed out that that was a definite day. I believe it was a definite day, too. It was the day of the Lord. It was the day that Jesus was going to come. It was a day He was going to be revealed. Now, notice Luke 17, where we have it mentioned again. Verse 30: "Even so shall it be in the day when the Son of man is revealed. In that day (there it is—in that day'—same word) he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back." Brother Nichols says that's the second coming of Jesus. And so, if you're in Jerusalem, you get out of Judea when Jesus comes! You go to the mountains! Now, I don't believe that's his concept of the second coming of

Jesus. I believe he would have the world instantly destroyed, and everything changed, rather than fleeing.

We might as well stay where we are; we aren't going to get anywhere. You won't even get off the house top, if his view of the second coming is true. But in Matt. 24, that was said BEFORE verse 34, and was applied to the fall of Jerusalem. Now, here Luke puts it in a different order, and speaks of the same day, THAT DAY, and of the same thing that needs to be done—don't tarry, get out of the city—

and calls it the coming of Christ.

Now, brethren, that, you see, would get a fellow confused, and he wants me, then, to get straightened out. If I'm to get straightened out on this second coming. I'm going to have to have a better arrangement, orderly arrangement of it, in these two gospels than that. Somebody is going to have to take Luke 17 and 21, and tell me WHY they're different than Matt. 24, and he's never even mentioned Luke 17 or 21 throughout this entire discussion!— The kingdom's being nigh at hand at that time—never referred to it, and I've mentioned it repeatedly. So, he has problems, too. I don't know if they worry him or not. When I have a problem I get worried, yes, I'm concerned, and I go to work on it.

Now, I think when we have problems, brethren, that's exactly what we should do. We should go to work on them. Oh, sometimes, we'd like to go in a little shell, and just pretend as though the problems do not exist. "Don't rock the boat, don't get anything stirred. Don't look at the scriptures. Let's maintain unity, even if it means we don't have truth. Let's have unity; that's more precious than truth."

No one wants division. No one wants unity more than I. Brethren, that quotation taken from the tapes was said in that context. You may not have been able to pick that up. Sometimes that's hard to do when things are lifted out of the text like that. That was my concern. I wasn't worried because I was mixed up in the scriptures. I was worried because of the situation developing at that time, and probably which is still critical in places. I pray about it, I'm concerned about it, but brethren, please under- stand one cannot forsake the conviction of his confidence when he feels he has PLAIN, SCRIPTURAL testimony behind it, and that's why I'm ASKING FOR THE EVIDENCE THAT IT'S WRONG! And if Matt. 24 can be divided, and brother Nichols has furnished me with that evidence. 1 have failed to see it; and if you have gotten it, maybe YOU, with the help of brother Nichols, could make it clearer to me. If you have gotten it. I did not. Brethren, I'm being honest tonight; I'm trying to be sincere about this. I'm not here to cause trouble. I'm not here just to make a fuss. I'm here to talk about things in the scriptures that I believe have been problems and I think any time there's a problem, it is a sign of the need of study. It is also a sign of the need of recovering, or discovering, or whatever the case is, TRUTH that God wants us to have. I don't think there's a

thing in this Bible but what God wanted us to know. And to that end I commit my life, and shall until my departure from this earthly life.

Nichols interrupts and hands a note to brother King: "If you want proof, will you read that verse?"

KING: What's this, brother Nichols?

NICHOLS: I believe you wanted this verse—you were talking about it. Read that whole verse to the audience.

KING: All right. I'll read it in just a minute. I don't mind doing it at all. Well, let's just get it now, and I'll go on with my speech. Rom. 6:7: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

NICHOLS: You said it doesn't say the law was dead, but they were dead.

KING: I see your position on verse 6. I'll present it to you, brethren, to study. I don't hold that view. I guess brother Nichols does. That's an interesting problem in verse 6. I'd like for you to take it home, you preachers, brethren, go home and study that. Let's read it again. "But now we are delivered from the law that being dead wherein we were held . . ." Now, what's dead? The law? Or the ones that were held under the law? I contend that the ones dead were the ones who were held under the law, not the law. It says, "that being dead, wherein we were held." The ones that were under the law were held under the law, you see.

NICHOLS: The verse says, "we."

KING: All right. That's your opinion of the verse. This is the problem that he presents. We shall leave it that way. I think that would be best. I don't want to argue the case. I've brought both sides before you. I'm fair enough to do this, and you decide what it says. I've heard this before, and I've researched it, and in my judgment, brethren, it's one of the weakest arguments in trying to prove that the law was dead that I've ever heard in my life.

NICHOLS: Paul said it.

KING: You know, brethren, I've noticed this throughout the entire debate. It is so easy for us, I suppose that's only natural, to arrive at a position where we feel that our present understanding possesses the in- fallibility that we like to credit to the word of God.

NICHOLS: Paul is infallible.

KING: Certainly Paul is infallible, but brother Nichols isn't, and he put the interpretation there. That's the point. Now, my interpretation may be wrong. I know the passage is infallible. It's a problem. I'm going to let you decide tonight. When you get home, you're going to study that, I know.

That's good. I'll let you decide. You just get out all the versions, you check the Greek, you check everything you can get hold of, and see whether Paul was talking about the ones under the law being dead, or whether he was talking about the law being dead. If the law was dead, then they certainly would not have to be delivered from it. Why be delivered from some- thing that is DEAD? You can't be held by a dead object! No one could- capture me if he were dead. I'm pretty weak tonight, but I don't believe, if he were dead, that he could hold me.

All right. I'd like to close, expressing my sincere appreciation to everyone who has participated in this series of debates, especially the audience. I'm aware that we have our views, and our preferences, and I hope that you have laboured within yourselves to study the evidence presented on both sides, and that you will let this be the thing that you carry out of this auditorium tonight, back into your lives, into your study of the Bible. You leave brother King and brother Nichols out of the issues that you're going to study. I don't want to be there at all and I don't think brother Nichols does. Brethren, we've just got to learn to be humble in the study of God's word, especially when we're facing controversial things, a wide area of things hard to understand, maybe, as Peter said about some of Paul's teaching. Brother Nichols brought that up many times. It behoves us to be studious, to be humble, and to be undogmatic, in my judgment, and I'm trying to the best of my ability, to be that way. Sometimes I may not succeed, but I want to. I'm trying to.

I'd like to read a statement from brother J. D. Bales in his book, Prophecy and Pre-millennialism, and it expresses my feelings very well. This is page 22. "We should not be discouraged and impatient with our- selves or with others because we and they have some difficulties and misunderstandings. The disciples of Christ, in the personal ministry, misunderstood, at least certain of the prophecies concerning Christ and His work. What attitude must we have, and what must we learn, in order not to be foolish and slow of heart

to believe in all that the prophets have spoken? We must have the receptive heart, the studious mind, and the diligence to seek out those principles in the light of which the Bible itself shows how we are to interpret prophecy."

I hope this will be the spirit we will carry home with us tonight. I thank the elders of the Warren congregation for making this discussion possible; for the work, the time, the expense, that the congregation has put into it. I thank brother Nichols and his moderator, Flavil Nichols, and all who came with them, for coming here in the spirit of the study of God's word. I appreciate it. I've profited by it. I appreciate their coming, and bid them Godspeed on their way home tonight. I understand they're going back, and of course this is a bad time to start that far. But we hope you nave a safe trip home, that God will prosper you in your future life, and in your study. To all in the audience, thank you for your wonderful cooperation, interest, spirit, and the fine conduct you manifested through- out this debate. To me that means so much—much more than just simply having a doctrine of truth. The practice of it is beautiful, and wonderful, and it's the spirit of truth that really sets us free. It's this experiential knowledge that Jesus talks about in John 8:32: "Ye shall know the truth and the truth shall make you free."

Thank you very much.

JOE GARNET' TESTIMONY
MY TRIP TO PRETERISM
By Joe Garnett, Clinton, Arkansas, United States

YOUTUBE Video https://youtu.be/25YZml7NGcU?si=AQy3Um-qDAXoFd-Y8
northarkansas1@gmail.com
www.youtube.com/@GodMostHighMusic

If someone had used the term "preterism" in a conversation with me in 2013, I would not have known what they were talking about. That is quite sad. I have been a Christian for 50 years and am a graduate of a Bible college, yet to my recollection, I had never heard the term or the concept it represents. And now, here I am—a preterist.

In this video, I want to share my journey to preterism and lay a foundation for this doctrine of the end times. In our time and culture, the prevailing eschatological teaching has been premillennial dispensationalism. This was the end-times teaching in the church I attended, and I cannot recall anyone who held to any other view besides some form of premillennialism.

Like millions of others, I was influenced by Hal Lindsey's first book, The Late Great Planet Earth, first published in 1970. Lindsey examined world political events of that era and made a compelling case that we were living in the "last generation." Israel had become a nation in 1948 and subsequently achieved remarkable victories over its Arab neighbours, including the astonishing Six-Day War in 1967. Russia was portrayed as the biblical "Gog"; China was said to be the leader of the "kings of the East"; and the European Union was described as the revived Roman Empire. The time, it seemed, was ripe for the rise of the Great Dictator—the Antichrist, the Beast, or the New Caesar.

The United States was thought to be on the verge of losing its status as the world leader, possibly even facing destruction. So, when Egypt and Syria attacked Israel on Yom Kippur in 1973, it added fuel to the end-times fire. The air force base near where I lived became very active, with transport planes coming and going to deliver military aid to Israel. I concluded that this was certainly the

beginning of the end.

I had several tracts on how the end times were going to unfold and spent many hours canvassing neighbourhoods to warn people that the end was near. But it wasn't.

The Middle East remained a global hotspot, and end-times prophecy writers flourished. In 1974, Thomas McCall and Zola Levitt, with Hal Lindsey's blessing, wrote The Coming Russian Invasion of Israel. In the introduction, the authors admitted the difficulty of writing the book because the events they aimed to predict were "virtually coming to pass" as they wrote. They claimed that biblical messages about world affairs were both relevant and imminent. However, the invasion of Israel by Russia did not happen, nor did the destruction of Russia, the rise of an Antichrist from Europe, or a battle involving nations like Assyria, China, and Jesus Christ.

Hal Lindsey continued to write, publishing The Terminal Generation in 1976, where he stated that humanity was facing unprecedented crises, many of which could destroy civilisation. He suggested that we were living in the "terminal generation." Yet, time has proven these speculations to be false. None of the predictions—Russia invading Israel, the revival of the Roman Empire, the rise of an Antichrist, or a final climactic moment in history—have come to pass.

It is now 48 years since Lindsey's first book, and the lies have been exposed. The United States remains a world leader, Satan is not in a rebuilt temple in Jerusalem, and the terminal generation was not terminal. These teachings were little more than false hopes, broadcast to millions by speculative end-times writers. Despite repeated failures, the predictions continue, often shifting timelines when prior ones fail.

For example, when the "40-year generation" theory from 1948 to 1988 failed, some revised it to start in 1967, stretching the generation to 70 years, which would fail in 2018. Others have abandoned the generational idea entirely, yet the endless cycle of speculation persists.

My interest in futuristic prophecy began to wane in the early 1990s. After 20 years of studying end-times writings, I realised they were no more than imaginative hypotheses tied to current events in the Middle East. My study of prophetic scripture, filtered through the lens of dispensationalism, raised unanswerable questions. By

the mid-1990s, I largely abandoned the study of eschatology, only occasionally dipping into prophecy books.

Let me make two points clear at this juncture:

I am not accusing these futuristic prophecy writers of being charlatans—though some may be. Most are Christians, sincere in their attempts to interpret scripture, and they serve an audience eager to know what the future holds. Yet, sincerity does not equate to truth. These writers have been proven wrong time and again, but they persist in their errors.

I deeply regret the time I spent spreading these messages, particularly when I considered them so urgent. For that, I feel sorrow and shame. However, I thank God that I never profited financially from doing so.

While I no longer see the world as heading towards an apocalyptic end or subscribe to any specific end-times scenario, my journey to preterism has been transformative. This does not mean I was unaware of the upheaval caused by war. We've seen World War I and World War II, and there will be a World War III. It doesn't matter whether it begins in the Middle East, North Korea, or elsewhere—it will happen. There is only one kingdom that endures: the present Kingdom of God, in which He places the redeemed of Jesus Christ after delivering them from the kingdom of darkness.

In 2012, I returned to my study of prophecy, though initially with great trepidation. One of my wife's sisters was reading Herald Eberle's Victorious Eschatology, and when she challenged my wife on some of his teachings, my wife in turn began questioning me. I got involved because it was my Christian duty to address her concerns. Fortunately, I didn't need to buy Eberle's book since he had a presentation on YouTube. That was my introduction to partial preterism, and I was quite excited once I began exploring it.

In the months that followed, I started buying books and revisiting the study of prophecy. Perhaps the most exciting discovery was seeing how convoluted dispensational premillennialism was. My pursuit of understanding partial preterism led me to a range of books, some of the better ones being Philip Mauro's Things Which Must Soon Come to Pass, Gary DeMar's Last Days Madness and End Times Fiction, Kenneth Gentry's The Olivet Discourse Made Easy and The Book of Revelation Made Easy, and David Chilton's Paradise Restored.

Interestingly, Last Days Madness had been given to me around the turn of the century, but it had gathered dust in my library for over a decade. How I wish now that I'd read it when I first received it! After a few years of studying partial preterism alongside amillennialism and postmillennialism, I was still frustrated. I was happy to dismiss dispensationalism as a farce, but neither the amillennial nor the postmillennial positions fully resonated with me. I couldn't find, within partial preterism, a clear distinction between past and future.

At that point, I became fearful. I certainly didn't want to embrace full preterism, which some label as heresy. For almost a year, I studied with the specific intention of avoiding full preterism—but it didn't work.

The purpose of this discussion is to explain how Scripture guided me to my current understanding of preterism. I hope you'll follow my reasoning and, eventually, rejoice with me in these insights.

The Compelling Texts

Initially, four passages in the Gospel of Matthew challenged me. They didn't fit my dispensational framework. Although I had read them many times before, they always seemed strange. My usual approach was to keep reading and forget about them—a problem avoided but truth missed. However, now I had a desire to truly understand their meaning.

Matthew 10:23

"But when they persecute you in this city, flee to another. For truly I say to you, you shall not have gone through the cities of Israel before the Son of Man comes."

Jesus spoke these words to His 12 disciples. The context clearly shows this was not merely a temporary commission but extended into the future after His ascension. He told them they would be delivered to councils, beaten in synagogues, and brought before governors and kings. The Holy Spirit would give them the words to speak.

This verse plainly states that the disciples would be persecuted while preaching in Israel and would not finish going through all the cities before the Son of Man came. It is a straightforward statement that cannot simply be dismissed. I turned to my old college textbook, Things to Come by J. Dwight Pentecost, expecting clarity. However, this supposed dispensationalist authority had no commentary on this verse in its 600 pages—a shocking omission.

I then checked John MacArthur's commentary on Matthew. He claimed this verse refers to a principle: that Christians should flee persecution and continue ministering until Christ's return. However, he avoided addressing the immediate context, where Jesus directly speaks to the disciples.

Matthew 16:27–28

"For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works. Truly, I say to you, there are some standing here who shall not taste death until they see the Son of Man coming in His kingdom."

In this passage, Jesus clearly describes His return in glory, accompanied by angels, to reward each person. He also states that some of His disciples would still be alive when this occurred.

Again, I turned to Things to Come. The only references to this passage offered no meaningful engagement. MacArthur, on the other hand, argued that Matthew 16:28 was fulfilled in the Transfiguration that follows in Matthew 17. He claimed that "kingdom" in 16:28 could be translated as "royal splendour," suggesting the disciples witnessed Christ's splendour during the Transfiguration.

However, this explanation fails to address the timing statement in 16:28. Jesus said some disciples would not die until they saw Him coming in His kingdom. The Transfiguration occurred only six days later, and none of the disciples had died in that time. Why would Jesus mention death if He were referring to an event less than a week away?

MacArthur's interpretation seems to rest on a convenient retranslation of "kingdom" to fit his position. Yet in the New Testament, the Greek word basileia consistently refers to a kingdom, not merely splendour.

Confronting the Truth

These passages forced me to confront the inadequacies of dispensational interpretations. The avoidance or distortion of these texts by dispensational scholars made it clear that their framework could not adequately explain them. In Matthew 17:2, the word for "Transfiguration" is metamorphoō. John MacArthur readily acknowledges this, but there is no connection between this word and the Greek words for basileia (kingdom). The term metamorphoō, meaning transformation, also appears in other scriptures, such as

Romans 12:2, where believers are called to be "transformed by the renewing of [their] mind," and in 2 Corinthians 3:18, which speaks of being "changed into the same image." The Transfiguration, or transformation, is a completely different concept from Christ's second coming and the establishment of his kingdom.

Matthew 16:27–28 is an interconnected passage describing a composite event where events occur together or in quick succession: Christ comes in the Father's glory with his angels, and a judgment follows where people are rewarded according to their deeds. This coming of Christ "in his kingdom" (16:28) aligns with his arrival "in glory" with angels (16:27). Jesus tells his disciples that some of them would still be alive when this happened.

At the Transfiguration, however, there are no angels present. Instead, Elijah and Moses appear, and Jesus converses with them. By contrast, at Christ's second coming, there is no mention of Jesus speaking with Moses or Elijah. Furthermore, at the second coming, people are judged according to their works, whereas no judgment occurs during the Transfiguration.

The effort by dispensationalists to link Matthew 16:27–28 to the Transfiguration is unconvincing. Let us move on to another key text that prompted my consideration of preterism: the Olivet Discourse in Matthew 24. Here, Jesus responds to his disciples' questions about the destruction of Jerusalem, his coming, and the end of the age. Much of the chapter uses apocalyptic language, which can seem alarming. If you are unfamiliar with this chapter, I encourage you to read it in full. For our purposes, we focus on Matthew 24:34, where Jesus says, "Truly, I say to you, this generation shall not pass away until all these things are fulfilled."

Jesus plainly states that all the events he described would occur within "this generation"—the generation alive at that time—not ours, nor any future generation. Yet dispensationalists have attempted to reinterpret this verse. Pentecost, in Things to Come, identifies three possible interpretations:

The events apply to the generation alive during Jesus' ministry, meaning they were fulfilled by the destruction of Jerusalem in AD 70.

The events refer to a future generation that witnesses the signs Jesus described.

The term "generation" (genea) refers to a "race" or "ethnic group," suggesting the Jewish people will endure until Christ's second advent.

Pentecost supports the third interpretation, but this explanation is the least plausible. The Greek word genea consistently means "generation" in the New Testament. For example, 37 verses earlier (Matthew 23:36), Jesus says, "Truly, I say to you, all these things will come upon this generation," clearly referring to the contemporary generation. If Jesus had meant "race," he would have used genos instead.

John Bray offers insight into this word, noting that genea refers to "a people living at the same time." This is evident throughout Scripture, such as in the genealogies (e.g., 42 generations between Abraham and Christ), or in God's promise to deliver Israel from Egypt in the "fourth generation." The consistent use of the term demonstrates a chronological rather than an ethnic meaning.

The reinterpretation of genea as "race" began with C.I. Scofield's Reference Bible, which erroneously claimed this as the primary definition. Many dispensationalists, including John MacArthur, hold the second view mentioned by Pentecost—that Jesus referred to a future generation. MacArthur insists that "this generation" cannot mean the generation of Jesus' time, instead interpreting it as a generation alive at the end of the age. Yet Jesus consistently uses the demonstrative pronoun "this" (houtos), indicating the generation present when he was speaking. If he had meant a future generation, he would have said "that generation."

In other passages, such as Matthew 11:16, 12:41–42, and 23:36, "this generation" consistently refers to Jesus' contemporaries. Dispensationalists would not argue that these verses apply to a future generation, yet they do so here, creating an inconsistency. Jesus' description of "this generation" as wicked, adulterous, sinful, and perverse fits the generation that rejected and crucified him, upon whom judgment fell in AD 70.

It is clear from the context of Matthew 24 that Jesus addresses his disciples directly, using the pronoun "you" repeatedly: "They will deliver you up," "When you see," "Pray that your flight," and so on. Jesus is speaking to his disciples about events that would happen to them—not to a distant future audience.

Finally, in Matthew 26:64, during Jesus' trial before Caiaphas, he

declares: "Hereafter you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven." Once again, Jesus speaks directly to those present, affirming that they would witness these events.

The quote from Daniel 7:13 affirmed to Caiaphas that Jesus claimed to be the Christ. However, what is particularly noteworthy is that Jesus told Caiaphas that he (Caiaphas) would see the Son of Man sitting at the right hand of power and coming on the clouds of heaven. This aligns with Jesus's statements to his disciples, where he told them they would not finish evangelising all the cities of Israel before he came, that some of them would be alive at his return, and that the present generation would not pass away before his coming. Jesus clearly indicated that Caiaphas himself would witness his return.

Reflecting on this, I consulted Dwight Pentecost's Things to Come, a 600-page dispensationalist text, but found little commentary on these verses—similar to what I observed in Matthew 10:23. Pentecost avoided addressing it. John MacArthur's commentary stated: "Not only am I the Messiah and the Son of God," but Jesus was also saying, "One day, you will see me glorified with my Father in heaven and returning to earth as your judge."

From Jesus's words, we see that his disciples were told they would not finish evangelising Israel before his return, that some would still be alive when it happened, that his own generation would not pass away before it occurred, and that Caiaphas would witness it. Authors like Pentecost and MacArthur represent the norm among premillennial dispensationalist Bible teachers, often providing explanations—or a lack thereof—that fail to address these statements adequately. Nothing suggests that Jesus implied his second coming would occur outside the 40-year time frame he referenced.

At this point in my studies, I chose to take Jesus's words at face value, even though I had many unresolved questions. Following the Apostle Paul's teaching that we walk by faith, not sight, I decided to trust Jesus's timing regarding his return. Despite the lack of historical evidence suggesting that Jesus returned within that time frame, I believed his words over the possibility that he was mistaken or dishonest. I could accept the idea that Jesus returned within that period and that I lacked understanding of how it transpired, but I

could not accept the notion that he lied or was ignorant.

This led me to further study Matthew 24, the first part of the Olivet Discourse. Many scholars interpret this passage as referring to Jesus's second coming, the end of the world, and final judgment. Partial preterists, however, believe most or all of it was fulfilled in AD 70 during the destruction of Jerusalem. Full preterists go further, asserting that the entire discourse was fulfilled at that time. Operating on the assumption that it was fulfilled, I sought to understand the most difficult verse, Matthew 24:29, which reads:

"Immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken."

At first, I understood this literally, as describing the end of the world. The parallel passage in Mark 13:24 contains slight differences, and Luke adds unique elements, mentioning distress among nations, roaring seas, and failing hearts. Luke's account feels less apocalyptic than Matthew or Mark. The Gospel of John does not include the Olivet Discourse, but Revelation is often seen as an expanded version. Revelation 6:12-14, describing the sixth seal, echoes Matthew 24:29, with its apocalyptic imagery of earthquakes, darkened skies, and falling stars.

Yet, how could this language be literal? Stars falling to earth would destroy it instantly, long before other events could occur. It became clear that these verses must use symbolic or hyperbolic language. Further study confirmed this.

For instance, Isaiah 13 describes the fall of Babylon in 539 BC to the Medo-Persians under Cyrus the Great. The passage uses language similar to Matthew 24:29, stating: "The stars of heaven and their constellations will not give their light; the sun will be darkened, and the moon will not shine. I will shake the heavens, and the earth will be moved out of its place." These expressions were not literal but figurative, describing Babylon's defeat.

Similarly, Ezekiel 32 recounts Egypt's fall to Babylon, describing it as "the day of the Lord." In verse 7, we read: "When I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud, and the moon will not give its light." Again, this apocalyptic language symbolised destruction rather than literal cosmic events.

This form of hyperbolic language is common in scripture. Bernard Ramm defines hyperbole as exaggeration for emphasis. Just as we use hyperboles in English (e.g., "I've told you a million times"), ancient cultures employed them to convey significance. Understanding the Bible requires recognising these figures of speech, shaped by historical and cultural contexts.

Initially, I resisted becoming a preterist, but after nearly a year of study, I came to accept it. Phrases like "the sky is falling" reflect this journey—a hyperbole for feeling overwhelmed. Over time, I realised that such expressions, while exaggerated, effectively communicate deeper truths. Recognising this helped me embrace the preterist perspective and its interpretation of biblical prophecy.

It is fascinating that the idea in Matthew 24:29 about the sun and moon being darkened and the stars falling aligns with the concept of the sky collapsing. This suggests that something significant was coming to an end. Perhaps this English hyperbole finds its roots in the Bible. However, the use of the sun, moon, and stars in prophetic scriptures predates this and is closely tied to national Israel.

Consider Genesis 37:9-10:

"Behold, I have dreamed another dream; the sun, the moon, and eleven stars bowed down to me."

When Joseph shared this dream with his father and brothers, his father rebuked him, saying:

"What is this dream that you have dreamed? Shall I, your mother, and your brothers indeed bow down to the ground before you?"

This was Joseph's second dream foretelling his future authority over his family. Notably, no one interpreted the sun, moon, or stars literally bowing. Instead, Jacob immediately understood the symbols as representing family members.

This symbolic connection of the sun, moon, and stars with Jacob (Israel) and his family reappears in the New Testament, as seen in Revelation 12:1:

"A woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars."

Few believe this describes a literal woman wearing the sun and moon. Most agree it represents Israel, though debates persist over whether it refers to physical Israel or a spiritual remnant.

Other scriptures employ similar apocalyptic language. For instance, Joel 2:28-32, quoted by Peter on Pentecost in Acts 2:17-21, uses sun, moon, and stars metaphorically. While we cannot explore these in detail here, the use of such imagery often describes significant national or divine judgments.

Old Testament Context

In Isaiah 13, this language depicts Babylon's fall to the Medo-Persians as its "Day of the Lord." Similarly, Ezekiel 29-32 describes Egypt's defeat by Babylon using the same apocalyptic terms. Such exaggerated language—hyperbole—was common in ancient writings.

The connection between Israel and this celestial imagery explains why Jesus's disciples understood his words in Matthew 24 as referencing divine judgment upon Israel. His use of familiar hyperbolic expressions made clear what was coming.

The Fulfilment in AD 70

Did this judgment occur within a generation, as Jesus foretold? Yes, absolutely. Jesus often referenced the imminent destruction of Jerusalem as a key theme in his teachings. For example, Matthew 21:42-45 describes Jesus, the rejected stone, becoming the cornerstone, with the Kingdom of God taken from Israel and given to others.

In Matthew 23:34-38, Jesus holds the Jewish leaders accountable for the righteous bloodshed throughout history, declaring their desolation would come within their generation. He wept over Jerusalem, foretelling its complete destruction (Luke 19:43-44).

In AD 70, this prophecy was fulfilled during the Jewish-Roman War. Historian Flavius Josephus records that Roman forces, led by Titus, razed Jerusalem and its temple to the ground. Only a few towers were left standing as a testament to the city's former strength. Josephus describes the devastation:

"The city was so thoroughly levelled that future visitors could scarcely believe it had ever been inhabited."

Theological Implications

Throughout biblical history, "the sun, moon, and stars" symbolised nations or kingdoms. When God judged these nations, their "lights" were metaphorically extinguished. In AD 70, the Jewish nation experienced this, fulfilling Jesus's words in Matthew 24:29.

Some partial preterists agree that much of Matthew 24 concerns the AD 70 destruction. However, they argue for a transition in the passage, suggesting that later verses refer to future events. For instance, Kenneth Gentry sees verses 4-26 and 28-34 as fulfilled, with verse 27 marking a shift to future prophecy.

I struggled with this view because I found no scriptural basis for dividing Jesus's return into two separate events—one to destroy Jerusalem and another in the future. Hebrews 9:28 speaks of Jesus appearing a second time for salvation, but there is no mention of a third return.

Imminence in the New Testament

New Testament references repeatedly emphasise the imminence of Jesus's return during the lifetimes of those writing and reading the scriptures. Jesus declared he would return within his generation, before all his disciples had died. Other passages support this timeline, though space does not permit a detailed examination of every one.

In Luke's version of the Olivet Discourse, he quotes Jesus as saying that the destruction of Jerusalem will mark the time when all things written will be fulfilled. In other words, every prophecy and scripture will be realised. The context suggests that this refers to the destruction of Jerusalem in AD 70. In Acts 2:16-21, on the day of Pentecost, Peter quotes Joel 2:28-32, saying, "This is that which was spoken by the Prophet Joel." The events described are happening at that time in the "last days," the generation Jesus spoke about. The Spirit of God is poured out, the sun and moon are darkened, and the day of the Lord is near. Finally, those calling on the name of the Lord will be saved. The complete work of Jesus Christ was accomplished at His return in AD 70, making salvation available to all who call on His name.

It's important to clarify that the "last days" are generally thought to refer to the period beginning at Pentecost and extending over centuries, until some point in the distant future—an incorrect assumption. The "last days" in this context are not about the end of the world, but the end of the Old Covenant era. Understanding this

was a significant shift in perspective for me. When we correctly grasp the timing of the "last days," many things start to fall into place.

Next, consider Romans 13:11-12. It's clear that Paul, and perhaps the church in Rome to whom he was writing, knew the time was near. Paul urged them to "wake up" because their complete salvation was near, since "the night is almost over and the day is at hand." This is like saying the sun will rise at 6 am, and you have just a few moments to prepare. Paul understood the time: the night was nearly over, and the day was not 2,000-plus years away. If it were, the church in Rome would have seen it as irrelevant, and Paul would have been mistaken. But he was right—the day and their salvation were near.

The books of 1st and 2nd Thessalonians are filled with teachings about the day of the Lord and the second coming of Christ. Let's briefly compare 1st Thessalonians with Matthew 24. In 1st Thessalonians 4:16, Christ is coming from heaven, just as in Matthew 24:30. Both passages mention the sound of a trumpet. In 1st Thessalonians 4:17, we see that those who are alive and remain will be "caught up," similar to Matthew 24:31, where Christ gathers His elect. Moving to 1st Thessalonians 5:2 and comparing it with Matthew 24:36, we learn that while the day of the Lord will come unexpectedly, it should not surprise believers. As Paul urges the Thessalonians in 1st Thessalonians 5:6, they must stay alert, a message echoed in Matthew 24:42. In contrast, the unbelievers will be caught off guard, as stated in 1st Thessalonians 5:3 and Matthew 24:38-39.

It's clear from these passages that Paul was writing about the same events Jesus spoke about in Matthew 24—the day of the Lord and Christ's second coming. The Thessalonians were expecting Christ to return soon, and they were eagerly watching for it. When Paul says in 1st Thessalonians 4:17 that "we who are alive and remain shall be caught up," he is referring to himself and the Thessalonians. Some of them would be alive to witness Christ's return. This was not a message for people 2,000 years later. If Paul had meant to say that Christ's return would be far in the future, he would have used different language. For example, instead of saying, "we who are alive and remain," he might have said, "those who are alive at that time."

The Thessalonians were excited because they were enduring persecution, and Paul's message was a source of hope. In 2nd Thessalonians 1:3-7, Paul acknowledges their suffering but assures

them that God would bring justice to those who were causing them harm, and that relief was coming. These promises were addressed to the Thessalonians of that time, not to a future generation. If God had not given them relief, it would have meant that Paul's message was false. But God did fulfill His promises to them at Christ's return in AD 70.

The book of Hebrews also ties in closely with the Olivet Discourse and the book of Revelation. The author encourages Jewish believers not to revert to the Old Covenant, as the New Covenant was about to come to fruition. Hebrews 8:13 says the Old Covenant was "decaying and growing old" and would soon pass away in AD 70. Hebrews 10:25 urges believers to encourage each other as they see the "day" approaching, and Hebrews 10:37 assures them that Christ's return was imminent. In Hebrews 12:22, the author tells them they have already come to the "heavenly Jerusalem," signifying the arrival of the New Covenant.

James, in James 5:8-9, also speaks of the nearness of the Lord's coming, describing the judge as standing at the door. In 1st Peter 4:5-7, we read that Jesus is ready to judge and that "the end of all things is at hand." This refers to the fulfilment of all things written in scripture, as noted in Luke 21:22. John, in 1st John 2:18, speaks of it being "the last hour" and identifies many "Antichrists" as signs that the time is near. He and others were not guessing—it was a certainty.

Throughout these letters, we see a consistent message that the coming of Jesus Christ was imminent. The language used is clear and cannot be construed in any other way. If they could see the "day" approaching 2,000 years ago, then it was indeed near. Jesus' coming was not thousands of years away, but soon to the early Christians. Why not take these words at face value and understand that Christ's return was expected to occur within their lifetimes?

Next, we turn to the Book of Revelation, which was written shortly before AD 70. I mention this because some argue that it was written much later, around AD 95. However, the internal evidence contradicts this, and I won't delve into that argument here. What matters now is looking at the statements that indicate the return of Christ was imminent at the time of writing—and there are many such statements.

The Revelation begins by stating that it contains things that

"must shortly come to pass." It is not about events that will eventually happen, but about things that must happen soon. These events were imminent. Then, in verse 3, it says, "the time is at hand." In chapters 2 and 3, Jesus addresses the seven churches in Asia Minor, to whom the book is directed, offering approval or correction based on their beliefs or actions. In Revelation 3:11, he tells the church in Philadelphia that he is coming quickly.

I have highlighted three time-related statements in the first three chapters of the book, each showing that the events were to occur shortly, the time was at hand, and Jesus would return quickly. Now, let's move to the final chapter of Revelation and examine the time-related statements there. The first is in Revelation 22:6, where John echoes the same sentiment from the first verse of the book: these things must shortly be done. In the very next verse, Jesus speaks, saying, "Behold, I come quickly." In verse 10, an angelic messenger tells John not to seal up the prophecy, as "the time is at hand." This is a sharp contrast to Daniel's prophecy about the end times, where he was instructed to seal up his book until the time of the end. In this case, the angel instructs John not to seal the book because the time is near. Then, in verse 12, Jesus again declares, "Behold, I come quickly."

Do you get the sense that Jesus is trying to emphasise something to these seven churches? The second-to-last verse in the Bible contains the final direct statement of Jesus Christ in scripture, spoken to these churches—Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. What did he say to them all together? "Surely I come quickly."

A common response from futurists is that these verses don't mean Christ would return quickly or soon. They might argue that these things will only happen when prophetic events unfold in the distant future. It's as if I were your neighbour, and you asked for my help urgently, saying, "Can you come over? I need help quickly," and I responded, "Sure, I'll be there soon." Hours later, I haven't arrived, and you call again asking why I haven't come, to which I reply, "I am coming soon—when the time comes." At this point, you'd likely think I was irrational.

How could Jesus say, "Surely I come quickly," and then not return for 2,000 years? If "soon" and "quickly" meant 2,000 years, we'd have

to wait another 2,000 years after the second woe before the third woe happens—something no futurist believes. Similarly, when Paul tells the Philippians in Philippians 2:19 that he plans to send Timothy to them shortly, do you believe he meant 2,000 years later? Would the Philippians still be waiting for Timothy? I hope you can see the absurdity of interpreting "near," "at hand," and "soon" to mean over two millennia into the future.

It's important to distinguish between preterists and partial preterists. Preterists believe that all scripture has been fulfilled, including the entire Book of Revelation, while partial preterists believe only up to chapter 19 has been fulfilled, with some sections awaiting fulfilment. Revelation 22 contains five time-related statements. John says these things must shortly be done, and the time is at hand. Jesus declares that he is coming quickly, and the angel tells John not to seal the prophecy because the time is near.

I ultimately accepted the preterist position because I couldn't find any evidence of another second coming of Jesus that wasn't imminent. I couldn't find any indication of another generation, other than the one in which Jesus came to redeem his people. Much of the last three chapters of Revelation speaks of the glorious New Jerusalem, which is not a physical place, but the dwelling of God with his people. If you are in Christ, you are part of the building that grows into God's temple, which makes you part of the New Jerusalem. This is also connected to the New Covenant, as shown in Galatians 4:24–26, where the New Covenant corresponds to the New Jerusalem, which is free and where Christians dwell with God.

As we saw in Hebrews 12, the Jewish audience was told that they had already come to God's City, the heavenly Jerusalem, and that believers have come to Jesus, the mediator of the New Covenant. So, what about the old physical Jerusalem in the Middle East? Many futurists are focused on it, but as Galatians shows, it represents the old, now outdated covenant. Revelation 11:8 describes it as the city where Christ was crucified, spiritually referred to as Sodom and Egypt. The New Jerusalem, in contrast, is where believers live. Even Old Covenant saints were not waiting for an earthly Jerusalem. As Hebrews 11 points out, they were looking for the City of God—the New Jerusalem.

This is the basic path I took in my journey to becoming a preterist.

I first studied the four verses in Matthew that teach Jesus would return before his disciples had evangelised Israel and before that generation passed away. Then, I tackled the difficult verse in Matthew 24:29, which speaks of strange occurrences with the sun, moon, and stars. I realised this was common Old Testament language used to describe God's judgment during significant historical events, such as the Babylonian and Medo-Persian conquests. When the day of the Lord came upon Jerusalem, Jesus used the same imagery, which would have been understood by his disciples.

Next, I examined time statements in other books of the Bible, such as those in Luke, Paul, Hebrews, James, Peter, and John. I realised that these writers were teaching that Christ's return was imminent and would occur in their generation. They used terms like "the day is at hand," "the judge stands at the door," and "the end of all things is at hand." In Revelation, Jesus himself repeats, "Behold, I come quickly," with his final statement in the book being, "Surely I come quickly." Did I believe him? Absolutely. I believe Jesus, as well as the other biblical writers, when they say Christ's return was imminent and would happen in that generation.

I am a Preterist, and of course, there is much more that contributes to my journey into Preterism, but this is the best I can do within the time available. Hopefully, I have sparked your interest to study further. The main objective of this presentation is to introduce a few of the resources that have been helpful to me along the way. Of course, I have left out many valuable resources and teachers, but these are the ones that God has used to guide me during my search for the correct understanding of eschatology.

I spent a great deal of time online, and somewhere on YouTube, I came across the Berean Bible Church in Virginia Beach, Virginia. It is a small church, but it seems to have a significant ministry. The pastor, David Curtis, is deeply committed to God's Word and is able to think outside the box. He is very organised in his teaching, and someone, or a group of people, have put in a lot of effort to create video presentations that are very conducive to learning. The church has adhered to Preterism for over 20 years, and it has its own website where you can find sermons on Preterism, which are also available on YouTube.

Don K. Preston maintains the Preterist Research Institute.

Don is one of those rare individuals who has the Scriptures deeply embedded in his mind, and for this reason, it is a pleasure to listen to him speak. I particularly enjoy his debates; in my opinion, many of those who have debated him were caught off guard, and it seems no one is willing to debate him now. Don has also written several accessible and informative books, which you can find on his websites and on YouTube.

Here are a few books that have been particularly helpful to me:

Matthew 24 Fulfilled by John A. Bray (a partial Preterist, though very close to full Preterism).

The Perfect Ending for the World by John Noe, which provides a general overview of the Preterist position.

My favourite two books by Don Preston are Who is This Babylon? and Like Father, Like Son: On Clouds of Glory. The first book explores the identity of Babylon in the book of Revelation and aids in interpreting much of Revelation. The second examines the time and nature of Christ's Second Coming.

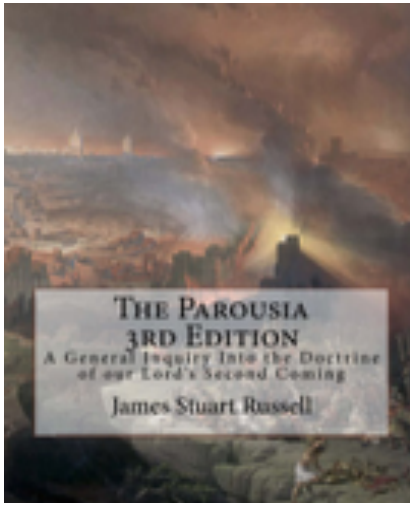
For Brian L. Martin's testimony and how he came to Preterism, I recommend watching the video You've Got to Be Kidding, Right? on YouTube, which is very informative and professionally done.

There is also good material on Michael J. Sullivan's website, Full Preterism, and Pastor Alan Bond has written some excellent books. There are many more great Preterist teachers out there, and it seems that the church is beginning to experience an eschatological reformation, which it desperately needs.

I hope this presentation has been helpful to you. Thank you for watching, and may you thrive in your study of God's Word.

OTHER PUBLICATIONS

THE PAROUSIA



James Stuart Russell

FOREWORD BY ED STEVENS

The word "Parousia" (par-oo-see-ah) is not a household word, but students of endtime prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words ("para" beside, and "ousia" state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to Webster's Unabridged Dictionary, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major endtime events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled.

Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time-restricted predictions about His return and the other endtime events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken. Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study endtime prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of The Parousia (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the timeframe references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of

this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading The Parousia.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's Parousia. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of endtime prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown

that all NT endtime texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions About The Afterlife, and Expectations Demand A Rapture).

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud-filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until

His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, Before Jerusalem Fell) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 –

"…the Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again… that was coming on that generation…was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]… After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the

end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousias separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that

these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were "snatched away" to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a "partial rapture" with the sleepers or unwatchful Christians left on earth. But it seems from Jesus' sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and "worthy ones" were the true Christians. There would have been few (if any) pretenders and "mere professing Christians." So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical "expectation statements." Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We

shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply, "What does Scripture actually teach?"

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following

list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6-10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies "away from His presence" and gather His saints (2 Thess. 1:6–2:1), that the saints would "marvel at Him" in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him "on that day." That doesn't sound like a very silent occasion to me. Did they fail to "recognize the time of His visitation" and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more indepth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, Expectations Demand A Rapture, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium

which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

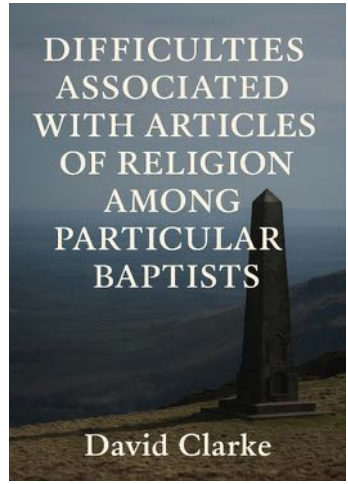
Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)

In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to "search the Scriptures daily to see whether these things are so." (Acts 17:11)

Edward E. Stevens
Bradford, Pennsylvania
July, 2003

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

AMONG PARTICULAR BAPTISTS



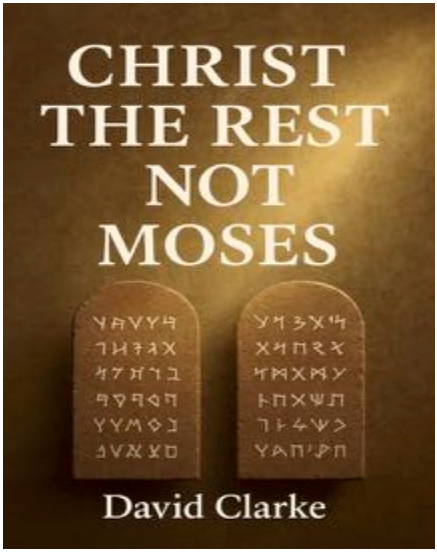
Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Contents

Introduction
Articles of Religion Important
Authors Testimony
Bierton Particular Baptist Church
A Diffculty Over Articles Of Religion
1 First London Particular Baptists Confession 1646, 2nd Edition
The Development of Articles Of Religion,Act of Toleration
14 Additions That Are Wrong
2 London Baptist Confession 1689 1
Notes on The London Baptists Confession1689
3 Bierton Particular Baptists Articles of Religion, 1831
Diffculties Over Articles of Religion
Notes on Bierton Particular Baptists 1831
4 The Gospel Standard Articles of Religion 1878
Observations of the Gospel Standard Articles of religion
Letter to Mr Role's of Luton Added Articles
My comments Article 32
The Diffculties Of these Articles Proved
Serious Doctrinal Errors Held
Recommendation for Serious Minded
5 Bierton Particular Baptists Pakistan 2016
6 Appendix 60
7 Gospel Standard 31 Articles

CHRIST THE REST NOT MOSES



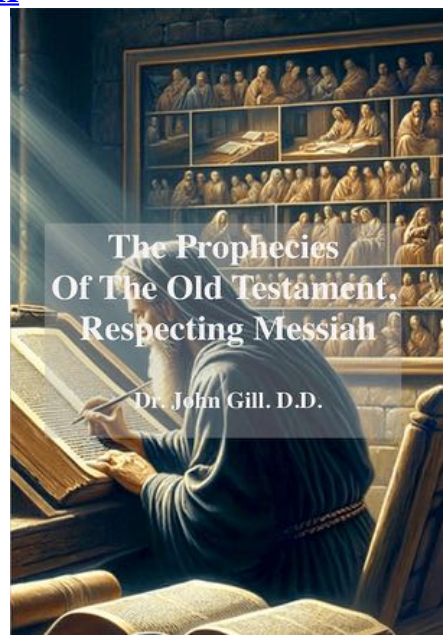
David Clarke

This publication, relating to the Sabbath, is produced to help Christians who have been troubled by those seeking to bind them to the keeping of the Sabbath day, as given by Moses.

Since the Reformation there has been much debate and discussion on the subject of the Sabbath Day and Lord's Day and whether the 10 Commandments are the binding rule of conduct on all men.

This publication seeks to point out Law of Moses is not the rule of life for the believer but the Gospel of Christ is that rule. This is not strange, or odd but have been held by many faithful ministers of the gospel historically, including Calvin, Tyndale, Bunyan, Gill, Huntington. Although they may differ in their expressions I maintain that the term first day of the week and it being the Christian Sabbath it wrong and I invite you to write the conclusion after you have read the follow articles.

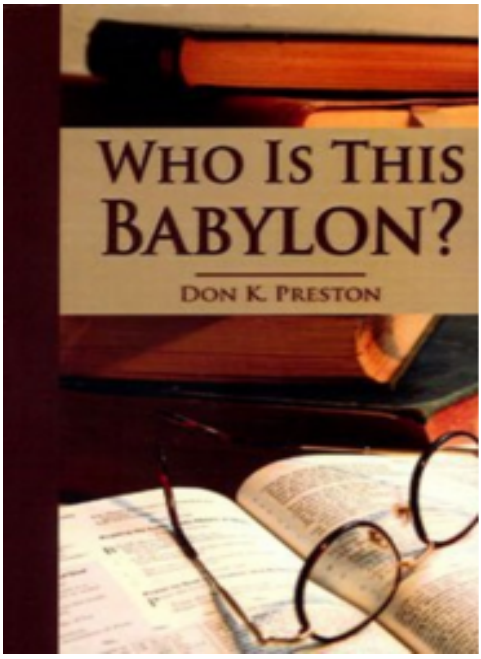
PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1
The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.
CHAPTER 2
Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.
CHAPTER 3
Concerning the Time of the Messiah's Coming
CHAPTER 4
Showing the Lineage and Descent of the MESSIAH.
CHAPTER 5
Concerning the miraculous Conception and Birth of the MESSIAH.
CHAPTER 6
Concerning the place of the MESSIAH'S Birth.
CHAPTER 7
Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.

CHAPTER 8
Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and where he was to perform his office.
CHAPTER 9
Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.
CHAPTER 10
Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.
CHAPTER 11
Concerning the Resurrection of the MESSIAH from the dead.
CHAPTER 12
Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.
CHAPTER 13
Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament
CHAPTER. 14
Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

WHO IS THIS BABYLON

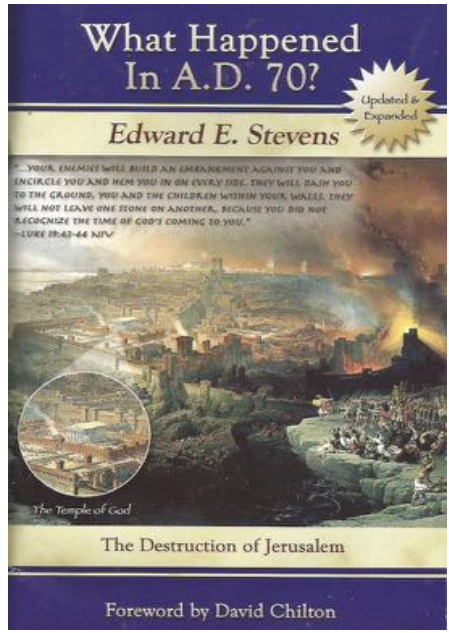


Don K. Preston (Author)

When the first edition of this work was introduced, it was called "ground breaking" and even "definitive" by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston's continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A. D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few

have. Yet, I produce 21 parallels between Jeremiah's historical lament over the fall of Jerusalem, and John's prophetic vision of the fall of Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

WHAT HAPPENED IN A.D. 70



This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a *consistent view* which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more *conservative* on most

other issues than traditional views. And there is *no compromise* of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {*audience relevance*). Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many hove found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that *the book of Revelation was written to the first century church and had primary relevance to them.* It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic

way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed *futurist* interpretation. This book introduces the Preterist view.

"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as you read.

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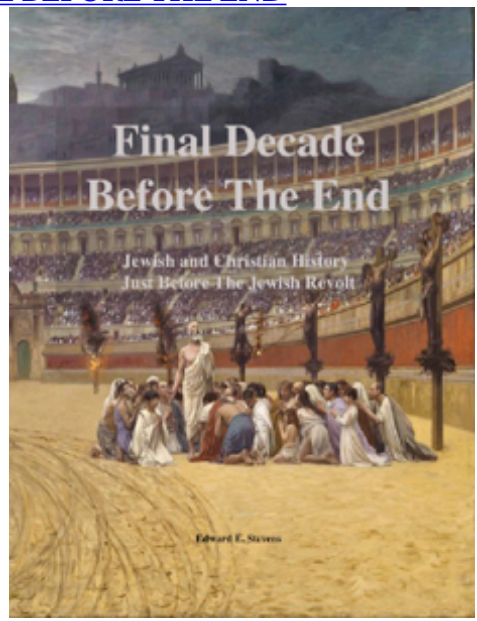
April 17,2010

FINAL DECADE BEFORE THE END



Ed Stevens

INTRODUCTION

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other

Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the endtime prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both

intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the endtime events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

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